

THE
MISSIONARY HERALD.

VOL. XXVIII.

APRIL, 1832.

No. 4.

American Board of Commissioners for Foreign Missions.

Saba.

JOURNAL OF MR. ABEEL.

[Continued from p. 71.]

Temple of Twa Sai Yah.

April 7, 1831. This morning visited a temple dedicated to Twa Sai Yah, the son of a mandarine who presided over a district in the province of Fokien. The father was appointed to office during the present dynasty; and it is remarkable that the circumstance for which the son was deified, so incredible in its nature, and yet so widely credited, should be of such a recent date. On the arrival of the mandarine to the place of his appointment, he was informed that a gigantic snail, or rather an incarnate elf, of this appearance, held his abode in a neighboring pond, and annually devoured hundreds of men. The son, a heroic youth, upon receiving this information, seized a sword, plunged into the pond, and appeared no more. The water was soon after drained and the young man found, standing upon the monster, having transfixed his body; and, rather than lose his prey, held him in that position until both had perished. The men by whom this temple was erected are from that district of China, and say, that the shell of this huge creature, measuring a yard in diameter, is still preserved in one of the temples erected to the honor of the hero. It has been employed as an incense vase ever since the event. It is the sentiment that distinguished men on earth, are equally distinguished in heaven, and capable of affording assistance to mortals, which induces them to multiply their temples upon the demise of every extraordinary character.

Mr. Medhurst has witnessed some of the incantations by which they suppose they obtain the inspiration of these characters upon the performance of some ceremony. The subject becomes convulsed, exerts himself with violence, frequently cuts his body with a sword, and when necessarily com-

posed from the exhaustion of effort and pain, is thought to be tranquilized by the influence of the deity, and prepared to answer such questions as may be proposed. As the subject of inquiry is generally of deep interest, the replies are noted down with all possible despatch, and the advice carefully and confidently followed. Though the prescription for the recovery of the sick is frequently at variance with all science and experience and common sense, their confidence in its virtue remains unshaken; and though the invalid may expire under its influence, they will rather attribute it to some mistake on their part, than to the least want of efficacy in the inspired application. One evidence, which they suppose determines true inspiration, is the rapidity with which the wounds of the possessed heal.

How far Satan may be allowed to assist in these delusions, none can determine; but that there is something like infernal intervention, as well as most stupid credulity, is not improbable to those who have a tolerable acquaintance with heathen lands.

Chinese passing through the Fire.

April 14. This afternoon we rode about six miles in the country and attended a Chinese ceremony, which reminded us of the rites of "Moloch, bloody king." It occurs on the birth-day of the Tao gods and is performed by running barefoot, through a heap of ignited charcoal. The fire covered a space of about 10 or 12 feet square, and was probably about 18 inches in height. It threw out a sweltering heat and kept the spectators at some distance. The concourse was large, and the crash of gongs almost deafening. When we arrived, we found two priests standing near the fire, earnestly conning a book, and performing a variety of acts which its pages appeared to prompt. One of them held a cow's horn in his hand, with which he occasionally assisted the noise. The other was more actively engaged in burning paper, making his obeisance, sprinkling water upon the heap, and strik-

ing it violently with a sword. During these ceremonies, he frequently bowed to the ground, and gazed upward, with an expression of most intense earnestness. There was something striking in the whole appearance and conduct of the man. It was very evident, that if not himself fully persuaded of the presence and power of the being he invoked, he well knew how to produce this persuasion in the minds of the ignorant around him.

The prescribed rites being performed, the priest approached the pile, went through a number of antics, and dashed furiously through the coals. A passage was kept clear from the adjacent temple, and as soon as the signal was given by the priest, a number of persons, old and young, came running with idols in their hands, and bore them through the fire. Others followed, and among them an old man who halted and staggered in the very jaws of death. The scene was one of mad confusion, but its continuance was short, and the crowd soon dispersed. It is thought a test of the character of those who attempt it. If they have a "true heart" and confidence in the gods, they cannot receive injury. Some of them pass through the fire in fulfilment of a vow made in time of danger or necessity. One of the votaries last year fell in the midst of the fire, and was severely burned.

After the confusion had in a measure ceased, our budget was produced and the tracts disposed of without delay. The madness of their minds rendered them so rude, that it was thought expedient to check the violence with which they snatched the books away. The Lord in mercy dispel their delusions, and grant them the light of life.

20. Distributed 50 tracts at the marketplace, near Batavia, almost as quickly as they could be handed out. Half of them were the Life of Jesus, and half the gospel account of his miracles. The scene at this place is peculiarly animating to the missionary. With the blessing of God there is no doubt fruit will appear, and in time abound.

26. This morning we walked a short distance in the country, to distribute books in the neighboring campongs, and among the passengers on one of the roads. The noise of school-boys, who exercise their lungs more than their minds both in China and Java, attracted our attention. Fifteen of the native children were assembled in a shed, and in a loud sing-song tone, engaged in conning the koran in the original. We inquired for the teacher, and found that he had left them to instruct or rather amuse themselves, while he was employed in cultivating his lands. He acknowledged that he did not himself understand the contents of the book on which he grounded his faith, and assured us that, were it not for the importunity of the parents, he would not attempt such a fruitless task. To read the

koran with a peculiar regard to certain intonations of voice, though without comprehending a word of its meaning, is the object, if not the acme of education. One advantage resulting from it is such an acquaintance with the Arabic character, employed in writing their own language, as qualifies them to read Christian books published in the vernacular. One excellent plan adopted by the missionary is to collect as many around him as possible, and then to read the books and explain their meaning. It arrests the attention of the hearers, and uniformly disposes them to receive such books as have been made the basis of remarks.

Visit to Bitenzorg.

May 6. Wednesday morning, 6 o'clock, we left this place in a government vehicle and reached Bitenzorg, the residence of the governor, in about four hours. The distance is thirty-nine miles. The governor, it is said, performs the journey in two hours and a half, and men of less distinction and fewer advantages, in three. The palace, as the residence of his excellency is called, is rather a splendid edifice, built in the form of a crescent, though with a glaring architectural blunder. It has one window more on one side than the other, and when standing in front of the door there appears to be a deficiency in the curve. It has a park in front, stocked with deer, and an extensive garden in the rear laid out and ornamented in handsome style. The plot is undulating, the trees and shrubbery are exceedingly diversified and beautiful, the walks broad and well gravelled, and the scene adorned with lakes, bridges, and a small islet, jet d'eau, and cascade. It is kept at an expense to government of 7,000 rupees a month.

Between Bitenzorg and the neighboring mountains, whose summits are said to tower 10,000 or 12,000 feet above the sea, the surface of the country is much more elevated and diversified than the low unvarying level of Batavia. I hoped to have a clear view of the crater, the smoke of which is distinctly seen from Batavia; but an intervening peak completely shut it in before we reached Bitenzorg.

Our time was principally spent in visiting the Chinese and native villages, and endeavoring to impart Christian instruction. The Chinese camp (as their villages are called) is large and populous at this place. My companion, Mr. Medhurst, was received as an old acquaintance, and listened to with attention. His books, a large bag full, were disposed of with the greatest facility.

In fact a Chinaman never refuses a book, if he can read, and there is little doubt, but that he generally finds out its contents. We called at the palace of the former reigning family, who still exercise the highest functions, entrusted by government to

the natives. The present chief is fifty-seven years of age, and his father, who resigned the highest office to become a priest, is about eighty-one. There are five generations of them now living, and the old man numbers among his descendants 250 living souls. Our books were well received at the palaces, and a number of them distributed in the villages. At one place about thirty were assembled at a feast. It is the custom of the Mohammedans of Java to have a number of feasts, at certain intervals after every death, and the present was one of these occasions. A great variety of eatables were arranged on the floor, covered with mats, and the guests were seated around. After asking a blessing, and before they commenced eating, they passed round a number of vessels and poured water upon their hands, reminding us of the Pharisees who, "except they baptise oft, eat not." Thus again we have enjoyed the opportunity of scattering the seed of eternal life, where no fruits have yet appeared. The Lord prepare the hearts of these perishing thousands for its reception.

The principal Chinaman in authority returned with us to Batavia. Though without any sense of Christianity he appears so well persuaded of the stupidity and ill consequences of many of the established superstitions, that he has employed all the weight of his authority and wisdom in opposing them. A small temple, which they venerated for its mystic influence, has been removed, and houses have been erected on the site. The custom of calling in those to prescribe for the sick, whom they suppose capable of being possessed at pleasure, and to whose vagaries they attach the highest virtues, has been abolished. The influence of the priests has been attacked and diminished, and other measures are contemplated which, it is hoped, will prepare the way for a purer and less cumbrous faith. Mr. M. spent much of the time in reasoning with our fellow traveller upon the excellence and truth of the Christian religion. Wherever we go there appears to be an extensive sphere of labor, prepared for the missionary's hand. "The harvest truly is great; but the laborers are few."

20. One important measure adopted by Mr. Medhurst in disciplining this heathen nation, consists in having a number of native and Chinese schools under his superintendence. The parents are willing that he should have the management of their children, on condition that he pays a proportion of the teacher's wages. It is expensive to the missionary according to the means employed; but it certainly affords the promise of ample remuneration to the friends of the Savior. Christian books are introduced, and doctrines are instilled, which, it is hoped, may counteract the evils of domestic education, and prepare their minds to glorify God in the day of visitation. I attended these schools with Mr. Young, who devotes

a portion of almost every day to them, and was most favorably impressed with the course pursued, in rendering intelligible to their minds the truths of Christianity and the absurdity of paganism. He generally obliges them to read the lesson, repeat it from memory, and explain it in the colloquial Chinese and the current Malay.

Java viewed as a Field for Missionary Labor.

I have now given some of the facts recorded in my journal, during a residence of more than four months. A part of almost every day has been employed in accompanying the missionary to those places most advantageous for communicating oral and written instruction. The greater proportion of these visits have been omitted, because destitute of features of peculiarity. The Lord in his wisdom, has withheld the early and the latter rain, and with a few encouraging exceptions, suffered the husbandman to toil in hope. As success, though eventually certain, is beyond the province of instruments; and as the command of God and the opportunity of obeying it are decisive of duty, Java urges many appeals to the charities and obligations of the Christian world. *With a population, nearly half as numerous as the whole United States, there are but two missionaries on the island.* The Dutch have sent forth many missionaries to their other colonies; but the widest field is suffered to lie in desolation. Those who reside in Java are generally appointed and supported by the local government, and either instructed, or disinclined to stretch themselves beyond the narrow limits of a small congregation of Dutch, Portuguese, or native Christians. There is very little question that other missionaries would be allowed to co-operate with Mr. Medhurst, and thus amplify the field of gospel culture. I have heard of no instance where they have been prevented, and two or three instances have come to my knowledge where liberty was granted and not improved. In my own case it was extended to one year, probably as a term of probation, although such limits were never prescribed before, and no doubt the permission would have been extended beyond the time. The island is by no means as insalubrious as is generally supposed. With caution there appears but little danger, although in the mind of a devoted missionary such an objection has but little weight, when he thinks of himself; and it certainly should not have any weight when he thinks of the objects of his compassion as exposed to death as himself.

Arrival at Singapore.

June 16. Arrived yesterday at Singapore, after a passage of nine days, and found Mr. Tomlin on the eve of sailing for

Siam in an Arabian vessel. The circumstance appeared providential as he had been waiting a long time for an opportunity. I have made arrangements to accompany him, and expect to sail to-morrow morning. It is rather doubtful whether Mr. Gutzlaff has not left Siam for China. His mind is fixed upon it, and the Lord in his wisdom has left him at liberty, as far as it regards domestic obligations. He has been written to, to remain, at least for a time. The brethren at Singapore and Malacca are in health, and busily engaged in their respective departments.

Bombay.

JOURNAL OF MR. READ.

THE journal from which extracts are here given was kept by Mr. Read while detained at Calcutta, on his way to join the mission at Bombay, and during his passage from the former to the latter place. While dining one day with Mr. Duff, of the Scottish Missionary Society, the conversation was upon the

Moral Character of the Heathen.

January 16, 1831. Some, not well disposed to missions, have presumed to say that missionaries portray the native character in too dark colors. The character which Paul has given of the heathen at the time he wrote is certainly a black one. But one need not be long in this country to learn that every trait of character which is there given of them is equally applicable at the present time to the heathen in India. We are assured by Mr. Duff, who has had an opportunity of gaining much knowledge of the Hindoo character himself, and of gaining still more information from others, that the moral character of the heathen is as bad as it has ever been represented to be. The darkest pictures which have been drawn, he assures us, come nearest to the truth. Mr. Ward's history of the Hindoos, he says, is the most correct account which has yet been written.

Visit to the Hindoo College.

The Hindoo college was founded by the governor general of the East India Company, in the year 1821. The object of it is the instruction of Hindoo youth in the Sanscrit language, and in brahminical science and literature. An English department has since been added. The college is situated in the central part of Calcutta, and has been liberally patronised by the government.

Jan. 18. The scholars are divided into ten or fifteen classes. The lower classes are taught in a manner similar to that in which

common schools are taught in America. The scholars are but mere lads. None are admitted into the college after seven years of age. Of course they need their teachers all the time with them. The higher classes are instructed by lectures. The first class have been in the college about nine years and are now attending to the higher branches of mathematics, natural and moral philosophy, polite literature, &c. They are found not inferior to English students. Those I heard exhibit were of the lower classes. I never saw lads who appeared better. They read with fluency, enunciated the English language distinctly, and some of them appeared truly eloquent. To me they manifested less of the effects of training than of real genius.

The whole number of students in the Hindoo college is at present about 600. Four hundred and fifty are taught in the English language, and the others in Sanscrit. The Mohammedan college is also patronised by the government. I do not know the number of the students. It is, however, very much less than that of the Hindoo college. The latter has been rendered extremely popular of late, by introducing the English department of study, as you will see by the great proportion of English scholars. Hindoos have become very fond of learning the English language. So popular has it become that rich Hindoos are beginning to open English schools at their own expense. This has been done in several instances. Though all this has no direct tendency, or is designed to have none, to aid the cause of Christianity, still I think it may be regarded as a very favorable token of good to our Master's cause. Besides many advantages which may indirectly accrue to the cause of the true religion, it will at once throw open before the student an inexhaustible field of research. The English language contains a fountain of Christian knowledge more than centuries can treasure up in any of the languages of the east. Here the claims of Christianity may be examined, and with the influences of the Holy Spirit, many of these may be made the witnesses of God in the midst of the wicked and adulterous generation.

The college is not under a strictly Christian influence. An attempt was lately made on the part of the pious teachers in the college and the missionaries in Calcutta, to introduce into the college a weekly course of lectures on the evidences of Christianity. This was decidedly repelled by the directors. The students, also, were in the habit of meeting together for free discussion. Religious subjects were frequently taken up by them, and the claims and evidences of different religions were freely discussed. Every thing of this nature was prohibited by the order of the government of the college. The mandate is posted up on the front door, that he who passes may read that Hindoo youth are here prohibited from

examining and freely discussing the merits of the Christian religion. But will not such a course rather awaken inquiring minds to a state of more anxious inquiry? I think so; and may He who governs all minds direct them to that fountain of knowledge which is open for the purifying of the nations of the earth.

Asiatic Museum.

Jan. 19. Went with Mrs. Read to the Asiatic Museum. We were not on the whole disappointed. The birds and the few specimens of quadrupeds which are here exhibited are not in a good state of preservation. This I am told is owing to the climate. It is on this account very difficult to preserve any thing of the kind.

The first apartment we entered contained a great variety of heathen gods, ancient inscriptions, and the like. Among other things that attracted our particular attention, was a very large *wheel*, which stood on one side of the room. On inquiry, I found, that this had been one of the wheels used to move the enormous car of Juggernaut. It is not more than five feet in diameter, but very large and strong. The heathen gods are of all descriptions and sizes. Some of elegant workmanship, and others of clay very shabbily wrought. Some are the likeness of men, others of beasts, and others monsters that never had existence. I saw some which had twelve or sixteen faces; others presented the most hideous visages that can be conceived. What infatuation has sin brought into our world! But this appeared in a more horrid aspect as we proceeded.

In the next room we saw the native armor, and all kinds of implements of war, swords, spears, guns, drums, &c. But what I refer to are the implements for self-torture, and self-immolation which we there saw. These I examined with the more interest as they have been the horrid implements of torture or death to many a benighted pagan. The first that drew our attention was the apparatus for *swinging*. This, in its simplest form, consists of a perpendicular post erected in the ground, on the top of which turns upon a pivot a cross-piece of considerable length. From the one end are suspended by cords two iron hooks. When a torture is to take place in honor of some god, the devotee presents himself, the end of the pole is brought down, and the hooks forced through the skin and flesh of his back; the other end of the pole is then brought down, and the devotee is thus raised in the air ten or fifteen feet, and whirled rapidly around by a man at the other end of the pole till perhaps the hold in his flesh gives way and he is precipitated to the ground.

A full description of this machine, and the method of self-torture which is practised on it,

is given in the Monthly Paper prefixed to this number, accompanied by an engraving.

There is also by the side of this another shocking machine of self-torture. It consists of a sort of wooden platform, which is set full of flat irons, shaped at the upper edge like so many knives. They are set in an oblique position within one or two inches of each other, so that a man's foot might, if he stepped on them, come into contact with a large number. Their gods, they suppose, are rendered propitious by the poor Hindoos leaping from some height down upon this bed of torture, and mangling himself in this shocking manner.

Seeing some iron rods standing by the railing, six or eight feet long and half an inch in diameter, I inquired for what purpose they had been used. Will you suppose it credible when I tell you that the miserable Hindoos, with the hope of gaining from their gods some peculiar favor by the mortification of the body, actually insert these through their tongues, and have been known to carry them about thus for two whole days.

All the different ways I have heard of in which the Hindoos torture themselves to gain the favor of the gods, and the sacrifices which they make, are too numerous to be mentioned here. There is, indeed, scarcely any method of torture or mortification which they do not practise. Surely the tender mercies of idolatry are cruel. No one can contemplate the horrid rites of paganism in connection with the generally depraved character of all pagan nations, and still deny that they need the gospel.

The museum contains small collections of shells and minerals, a collection of the native Indian agricultural and domestic utensils, and a fine classical, literary, medical, and miscellaneous library. We were well repaid for the hour we spent there.

Festival of Suruswatee, the Goddess of Wisdom.

The festival of this goddess is celebrated annually. The Hindoos believe that from her they derive their learning and powers of eloquence, as well as their ability to read and write. Hence the students in every Hindoo college, and indeed all Hindoos who can read and write, endeavor to keep this festival. The worship must be performed before the image of the goddess, or a pen, inkstand, and book, which are considered as a proper substitute for the image.

Jan. 20. We have seen more of paganism the last three hours than since we have been in India. For the last two days there has been a Hindoo festival. On such days every Hindoo, in whosoever employ he may be, is free to do honor to his gods. You may judge of the inconvenience of these holidays to all classes, and of the

bondage of idolatry, when I inform you that the whole number of Hindoo festivals in the course of a year amount to no less than *three months and four days*. This may well suit the disposition of the indolent depraved Hindoos.

On Tuesday, the first day of the festival, I observed, as I passed along the streets, coolies carrying upon their heads "gods of wood and stone." They were of different sizes; some not larger than children's toys, others nearly as large as a man, and ornamented in the most gaudy style. They were conveying them, as it seems, from the mechanic's shop to the houses of the several worshippers who were able to procure them. I did not observe in a single instance that the multitude in the streets paid any sort of veneration to them as they were carried along. They probably had not yet been consecrated. This, however, would make no difference with the Hindoo's conscience. They seem in reality to have no respect for their gods, but are apparently ashamed to acknowledge themselves idolaters. They have been known, within a few days past, to take a god from one of their temples and to sell it to a missionary for a single rupee. This was done a few miles north of Calcutta by a Hindoo priest.

Each festival, it seems, is in honor of some particular deity. The present festival is in honor of the goddess of wisdom. Thousands of new images are made of the goddess and carried to the houses of the Hindoos, where, in private, or in a more public manner, they are worshipped during the continuance of the festival; then they are carried in pomp through the streets and cast into the holy river. This ceremony I witnessed this evening.

The god was placed in a standing posture upon a platform and adorned with gewgaws, tinsel, flowers, &c. The whole was borne on the shoulders of four men, who were preceded by a priest, as I judged him to be, and a rude band of music. It was followed by a few boys, or half a dozen ragamuffins. I scarcely observed a respectable looking Hindoo in all the processions which we saw. Procession after procession were running from every quarter of the city. During the hour we remained by the river probable more than a hundred of these processions, each bringing one or more gods, came to the strand, and I doubt not but we saw more than 20,000 people. As soon as the company brought their god to the edge of the water, the music ceased, the image was stripped of its ornaments, put into a boat, and rowed a few rods into the river, and thrown over into the water. They suppose that the deity which they worship during this festival takes possession of the image, and receives their adorations and sacrifices; but as soon as the days of celebrating his praises are ended, he wishes to leave his house of clay in which he has deigned to dwell. The only way through which he

can return to his fabled place of residence, they are taught to believe is the holy Ganges. Hence they cast the image into the river, and the deity takes his flight.

We saw much which shows the inconsistency of idolatry, as well as the want of respect which the Hindoos show for their rites. Some of the images were too light to sink in the water. As they floated on the surface, they attracted the attention of the idle throng, who seemed to covet them, either for some little ornament on them, or as a matter of curiosity. I saw several wade into the river and rescue a *drowning god* and bring him to the shore. As one was wading out of the water, apparently proud of what he had rescued from the river, he was assailed by another who had as little regard to their religion. They strove for it till the *frail god* gave way and they settled the contest by one taking a leg, another an arm, and any one that pleased a portion of the broken idol. *Can such gods save?* How absurd is idolatry!

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. POOR AT BATTICOTTA.

The last extracts from Mr. Poor's journal were inserted at pp. 371—3 of the last volume, extending to March 31, 1831. The members of the church in the seminary are employed during their vacations as readers, exhorters, and distributors of tracts among the people. The loss of the mission-house and property at Manepay by fire was noticed in the last volume, p. 369.

April 9, 1831. From the reports made by the church members this evening of what they saw and heard during the vacation, it appears that the heathen enjoy a great triumph in consequence of the burning of the mission premises at Manepay. They affirm that that event furnishes decisive proof that their god, Ganesh, is superior to the God of the Christians. When reminded that the Tamul temples are sometimes robbed, and sometimes burnt, together with the idol gods which they contain; they readily admit that such occurrences are proofs of the imbecility of their gods; but it is enough that they may now, as they think, bring a similar proof against the ability or willingness of Jehovah to protect the missionaries. The burning of the premises furnishes a very good occasion for bringing to view some important principles of the government of God, and of his dealings towards his people.

10. Sabbath. Preached from the text "Man is born to trouble as the sparks fly upward," showing the benevolent designs of the Almighty in bringing afflictions upon persons of various descriptions.

Visit of the Bishop of Calcutta to the Station.

April 15. Early this morning, according to a previous arrangement, the bishop of Calcutta, with several other gentlemen, and all the missionaries in the district, with one exception, visited the station. Agreeably to appointment the members of the female boarding school from Oodooville, and of the preparatory school at Tillapally, assembled here. Before breakfast the female school, arranged in order with their sewing and books, were introduced to the notice of the company. Each scholar was required to read a small portion from the New Testament, and in turn to answer questions which the bishop proposed to them, by means of an interpreter, on the leading truths of Christianity.

At half past ten o'clock we assembled in Otley Hall (being the first time it has been occupied on any public occasion) for an examination of the members of the preparatory school, and seminary. After a few remarks relative to the origin and progress of our boarding school system, two classes were hastily examined in English spelling and the first rules of arithmetic. A schedule was then presented containing the course of study pursued by each of the four classes in the seminary, during the last three months, with a request that the bishop would have the goodness to select those branches in which he might wish to have the students examined, it being obviously impossible to examine them in their whole course, in a single day. The fourth class consisting of thirty members were first examined, half of them in construing the New Testament from English to Tamul, and the other half in vulgar fractions. The third class, twenty in number, were then examined in the first lessons on astronomy. The second and third classes were minutely examined in Scripture history and chronology. This exercise was closed by the members of the second class, eighteen in number, repeating each one a different portion of Scripture, selected by himself, proving that the great events, represented by the stone spoken of in Nebuchadnezzar's vision, "which was cut out without hands, and which smote the image," &c., will be accomplished in their time, viz. "In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed." After a short recess, the first class, twenty in number, were examined in Euclid's Elements and in the Gospel of Luke.* A few specimens of declamation were then given on subjects relating to the

Hindoo system of mythology and science, closed by an address to the bishop, pronounced by a member of the first class, (though not composed by him) in behalf of his fellow-students; the object of which was to describe in a few particulars the nature of the mental process, relating both to science and religion, through which the members of the seminary have passed, from the time of their being brought under the tuition of the missionaries to the present period. After the address the bishop expressed the gratification he had felt on the occasion, and also presented some weighty considerations to induce the students to persevere in the course on which they have entered, assuring them of his best wishes, and of his readiness to co-operate with the conductors of the seminary in forwarding their designs.

Thus ended the exercises of a very busy day. On comparing this examination with those that have preceded it, two circumstances are worthy of notice as being peculiar. One is, that a far greater portion of time than usual was spent in the examination of the classes in biblical studies; the other, that the bishop acted the part of an examiner in all branches to a greater extent than any other person who has hitherto visited the seminary. Before taking leave of us he intimated that it was his intention to furnish us with some memento of his visit, and of his cordial approbation of our plans of procedure. He also requested a statement of particulars relating to the destruction of the mission premises at Manepy, saying it was his intention to use his influence in procuring subscriptions in aid of the repairs of the station.

As a substitute for many remarks that might be made, expressive of our views of the character of bishop Turner, I shall only observe that his whole deportment was such as forcibly to remind us of the description of bishops drawn by the pen of inspiration. All who are interested in the welfare of Zion have, we think, cause for special thanksgiving to the great Head of the church, for appointing in his providence such a personage to preside over the interests of the infant church in India. The reflection that we are co-workers together with him in the same part of our Master's vineyard, cannot fail to quicken and encourage us in our work.

This excellent prelate, of whom the missionaries speak with so much respect and affection, and who seems to have secured the love and esteem of all the friends of Christianity in India, has fallen a sacrifice to the excessive labors required of him by his extensive diocese. He died on the 7th of July, soon after his return to Calcutta from the visitation in which he was engaged when on the island of Ceylon. Mr. Winslow remarks that the spirit manifested by bishop Turner, and his whole conduct while at Jaffa

* In the latter branch they were examined in accordance with a method of studying the scriptures recently introduced into the seminary, a correct idea of which may be formed by considering the following questions as specimens, viz. What are the contents of the 10th chapter of Luke? What subject is treated of in the 18th chapter? Where may we find the parable of the unjust steward?

corresponded well with the character given of a bishop by Paul, in his epistle to Timothy. Bishop Middleton, the first who was raised to the episcopal dignity in India, died on the 8th of July, 1822. Bishop Turner is the fourth bishop of that diocese who has died within nine years.

Mr. Poor proceeds—

April 17. Sabbath. At half past six o'clock, attended church at Jaffnapatam where one hundred and five persons, of different classes, were confirmed by the bishop. At eleven o'clock attended church again. The bishop preached from the text, "And Jacob vowed a vow unto the Lord." In the afternoon I preached in Tamul at Nellore from "Better that thou shouldst not vow than that thou shouldst vow and not pay." Several natives who were admitted to the rite of confirmation in the morning were present.

18. Returned to Batticotta in the evening. Since the bishop's arrival in Jaffna, I have at different times had favorable opportunities of learning some of the results of his extensive observation on missionary and other kindred subjects. In view of all that I have heard, I am much strengthened in the belief of some important principles of a practical nature, which I had adopted as the result of my own experience and observation, during my residence among the heathen; particularly, that no substantial and permanent advantages can reasonably be anticipated from the diffusion of general knowledge among the Hindoos, excepting so far as it is accompanied with a knowledge of Christianity, the only system which the only wise God has seen fit to reveal for man's guidance; that consequently, school-book societies, proceeding on the principle of furnishing books on science and general knowledge, to the exclusion of those of a religious nature, are performing a hazardous experiment: for though there are Bible and tract societies in the country, it by no means follows, either in theory or practice, that those natives who receive supplies of books on science from the book societies will receive books on moral and religious subjects from other quarters; that when the natives become sufficiently enlightened by science and general knowledge to discover the absurdities of the prevailing system, they must almost of necessity be driven to atheism or to the worst species of deism, unless the requisite means are put into their hands for becoming acquainted with the true God and Jesus Christ his son, whom to know aright is life eternal; consequently, that native free-schools, taught by heathen school-masters, which, in consequence of their distance from missionary stations, or for any other reason, do not admit of a vigilant superintendence and direct Christian influence, promise little or nothing in favor of the progress of divine truth; that that delicacy of feeling against inter-

ference, which prevents the introduction of the Scriptures and other religious books into native schools, arises from a very questionable source; and that the alleged difficulty and danger of a gradual and prudent introduction of these books are to a great extent imaginary. In view of this subject we have reason to be well satisfied with what we consider to be the leading feature in our projected college, and which is expressed in the following extract from the prospectus.

"It is the moral influence which the projectors of the present seminary wish to keep primarily and most distinctly in view. Should it even appear singular, they are not ashamed of the singularity of attempting to found a college, not so much literary as religious; and indeed literary no farther than learning can be made auxiliary to religion. In a word, their design is to teach the knowledge of God; and developing all the important relations of the creature to the Creator for time and eternity.

NOTICES OF OODOOVILLE.

Seriousness among the People.—After mentioning that a number of the schoolmasters, were anxious respecting their salvation and that six individuals, including two girls of the school, were candidates for admission to the church, and that of ten or twelve others he was indulging hopes, while the seriousness of others was wearing off, Mr. Winslow, under date of April 1, 1831, proceeds—

Every degree of excitement produced by the proper use of the means of grace, and through the influence of the Spirit of truth, is attended with hope; as those once awakened (at least among this people) generally become more susceptible of subsequent impressions, and often, after several seasons of awakening, followed by relapses, are at length hopefully converted. A number of cases which have occurred of this character encourage us in regard to those who were awakened, but appear now to be again falling asleep; and excite the hope that many of them, especially many of the children in the schools, may be truly converted at some future period; and that the late excitement may, in their case, be a preparation for a more thorough work. In this view, as well as in looking at those who already give some evidence of piety, the recent display of divine grace calls for our warmest thanksgiving.

Schools.—The female boarding-school had received two girls from families more respectable than those from which they were usually obtained. The native free-schools were prosperous, containing 650 boys and 140 girls. Number of schools connected with the station was 20.

Preachers Licensed.—Of the young men who have attended the theological class, Nathaniel Niles and Charles A. Goodrich, received license and public designation as preachers of the gospel and candidates for ordination on the 20th January, at our quarterly communion. Timothy Dwight was also examined and approved in respect to his qualifications, but some family reasons and the state of his health prevented his receiving license. The young men who received license also received a public charge, in the presence of the church and congregation. In the afternoon of the same day they both, for the first time, went into the pulpit, and after Goodrich had read and expounded a portion of scripture and prayed, Niles preached an impressive sermon, in which he enforced the duty of the native church to raise up and send forth native preachers.

NOTICES OF PANDITERIPO.

Dr. Scudder, under date of April 1, remarks that he did not know that any new cases of conversion had occurred during the quarter. Most of those who had been awakened still attended the inquiry meeting. Two were candidates for the church. Truth appeared to be making an impression on the minds of many. All the children connected with the native free-schools were formed into a Sabbath school, and the larger children and those who appear to be thoughtful are assembled for conversation every Sabbath and sometimes on Tuesday. The members of this class do good among their friends, by praying, reading, and conversation.

Dr. Scudder's labors among the Catholics were much as heretofore. Some new tracts had been printed and distributed. Great opposition was manifested and many of the Catholics had petitioned the governor to put a stop to these efforts to overthrow their religion.

The number of native free-schools was 14, containing 420 scholars; of whom 338 were boys, and 82 girls.

NOTICES OF TILLIPALLY.

Mr. Spaulding, under date of March 31, states that he had recently made a tour in company with five native helpers, to the pearl fishery, the same as mentioned at p. 69, vol. xxvi; taking with him a few portions of scripture and 6,000 tracts, all of which they distributed, after reading and explaining them to the people. The candor manifested by the Catholics and heathen from the adjacent continent led him to suppose that a tour to that neglected field would do much towards preparing the way of the Lord. Many Protestants there have joined the Catholics, because they had no teacher qualified to teach them the gospel and administer the ordinances.

Preparatory School.—The preparatory school continues much as usual as to the progress made in learning. The excitement mentioned in my last quarterly report has had a happy influence on the morals of the school, and I indulge the hope that we may see lasting and most encouraging fruits. The names of the youth admitted on the last of December, 1830, are,

Names.	By whom supported.	Age.
Breckenbridge, John	Fem. mite soc. Baltimore, Md.	9
Carpenter, Elkanah	A legacy from E. C., Newport, N. H.	12
Crane, Elias W.	Ed. soc. Springfield, N. J.	15
Hopkins, Samuel	Ed. and for. mite soc. Claremont, N. H.	13
Kollock, Henry	Hea. school soc. Savannah, Geo.	15
Lawton, Luther	A friend, Burton, Ohio.	8
Lincklaen, John	Miss H. A. L. Lincklaen, C. N. Y.	14
McLean, Allen	Young men's union, Simsbury, Con.	11
Miller, Samuel	Soc. theol. sem. Princeton, N. J.	8
Morrison, William	Individuals, Londonderry, N. H.	19
Osborne, Truman	Ladies, Charleston, S. C.	11
Pillsbury, Levi	Young men's soc. Winchendon, Ms.	11
Patterson, James	G. W. Coe, Esq. Savannah, Geo.	11
Riggs, David	Rev. E. Riggs, New-Providance, N. J.	11
Rogers, Ezekiel	Gent. and ladies asso. Rowley, Ms.	8
Stafford, Ward	Females, Charlestown, Ms.	11
Summerfield, John	Fem. mite soc. Baltimore, Md.	10
Swett, Samuel		
Williams, Stephen	Fem. mite so. Baltimore, N. Y.	9
Woodbury, Curtis	Ladies, Cumberland and N. Yarmouth,	10

In this list there are names of some boys who were in the school before, and in one or two cases the names of boys who formerly came as day scholars. The reason is, where we had evidence that the payments were continued, and where the boy formerly taken almost immediately left the school we considered the benefactors entitled to another appropriation.

Church.—There has been one addition to the church during the quarter, and as the case is somewhat uncommon and encouraging, I will give the particulars.

Death of a female member.—The sister of the schoolmaster who died 27th of June 1830, as mentioned in the quarterly account at that time, first came to the station, supporting her brother by one arm, but a short time before his death, I was pleased with her attention to him as it seemed more than is common among this people. Before he died, he exhorted her to leave idols and believe on Jesus Christ; and as his last dying charge, he told her to keep the Sabbath, to go to church, and to attend the weekly meetings for women on Friday. With this she strictly complied; and though often very infirm and unable to walk far, she was seldom absent. She was uniformly attentive and from week to week gave evidence

that she gradually understood and profited by what she heard. About three months ago she became worse, so as to be unable to come to the station. As her body and strength wasted away, her mind became more clear and her faith and hope more strong. She often expressed a wish to join the church. About the middle of February, she sent to me, saying, "I shall not live: I shall soon die: I wish you to baptise me, and give me the sacrament before I die." Her uniform feelings at that time may be learned from a single expression. When asked if she loved Christ she replied, "Yes. He is my trust, my only trust;" and reaching out her withered hands, she added, "I have laid hold of him: I will not let him go." When asked if she did not sometimes think of the idols, and feel inclined to trust to heathen gods, she said, "No, don't want, don't want," shaking her hands and head in disgust. On February 22d she was baptised and admitted to the ordinance of the Lord's supper. As she was unable to come to the church, or even to rise from her mat, we went to her house. Some mats were spread under a tree, and on them were seated a few of the neighbors, most of the boys in the preparatory school, and some of the church members. The old woman was then brought out by two females, one her daughter, and the other a member of the church, and supported in a sitting posture while we asked her of the hope which she had, and administered to her the ordinances. To all our questions she gave such attention and answers as showed that her heart was most deeply engaged and interested in what she was doing. She gradually wasted away until she was little more than an animated skeleton, but her mind was filled with the hope and anticipated joy of seeing her Savior and of being like him. The last time I called on her before she died, her mind seemed to be in a very happy state. Before I left, she took hold of her daughter's hand and put it into mine, wishing me to teach her the way to heaven. On inquiry she said she brought rice and milk to the amount of three pence, for which she was indebted, and that she had nothing to pay. I found that all her expenses for different articles of food amounted to one penny a day. She died on the 1st of April, and was interred in the burying ground belonging to the church.

Beyroot.

EXTRACTS FROM THE JOURNAL OF MR. WHITING.

THE case of the Jews who were baptised by the Armenian mentioned by Mr. Whiting has been repeatedly noticed in former volumes of this work, especially vol. xxiii, p. 239; vol. xxiv, pp. 70 and 317. One of the three has recently visited Mr. Brewer at Smyrna.

Yoosef, whose name occurs in these extracts, is the Yooseph Lefluffy, who was so frequently mentioned in the communications from this mission previous to the removal of Messrs. Bird and Goodell to Malta. His standing and character may be learned from the journal of Mr. Bird which follows this article, as may that of Wortabet also.

An Armenian Priest.

April 14, 1831. Wortabet has had several interviews with an Armenian priest, who is now visiting Beyroot; and to-day he brought him out to dine with us, in company with Mr. Bird and Jacob Aga. The history of this man is rather interesting. He is the man who baptised the converted Jews, John Baptist and his companions, some years ago, in opposition to the order of the Armenian patriarch; for which act the patriarch procured his banishment. A considerable number of Jews in Constantinople at that time had embraced Christianity, and some of them began to preach the gospel so zealously among Jews and Armenians, and to expose the prevailing corruptions of the church and priesthood with so much effect, that the patriarch was alarmed. When they applied to him for baptism, he refused it, and advised them to continue Jews. He doubtless perceived that such Christians as they bade fair to be, were not likely to add much to the strength and stability of his church. He moreover issued an order, prohibiting the baptism of Jews by any of his clergy, and procured a firman from the Porte, making it unlawful for any Jew to enter the Armenian church, and compelling the few who had already done so, together with the priest who had baptised them, the same who was with us to-day, to flee from the capitol. He accordingly left Constantinople, and took up his residence at Smyrna. He now seems disposed to leave the Armenian church altogether, after the manner of the Armenians here. He is a respectable man in his appearance, and is something more than fifty years of age.

Growing Spirit of Inquiry.

Yoosef tells me there is some encouraging excitement in regard to the gospel, in Hadet and some other places; and that many are desirous to hear and read it. Numbers would come to his house to hear the Scriptures read, were they not expressly forbidden to do so. But the case of poor Assaad is a standing and awful beacon to warn them of the danger of transgressing the laws of their ecclesiastical rulers. Yoosef has adopted an expedient for reading portions of scripture in their hearing, which may be useful. He invites them to his house of an evening, and reads with them the bishop's "Reply to Mr. King's letter." In this book is embodied the whole of the letter of Mr. King, with his scripture proofs

and references—each of his arguments being stated in full, and separately discussed by the bishop. The letter itself, like the Bible, is one of the prohibited books; but the reply to it the people are expressly required to read by the order of the patriarch himself. The priest at Hadet, Yoosef says, is somewhat concerned on account of the excitement the subject has produced; but he cannot open his mouth in complaint, either against Yoosef or the people; for they are obeying their orders, while at the same time they are reading or hearing read, the whole of the execrated letter, which contains a great deal of gospel truth, stated in a very clear and convincing manner, and well adapted to cut up the corruptions of popery by the roots. Whereas the reasoning of the bishop in answer to Mr. K.'s arguments is so extremely weak and frivolous, for the most part, that people who have even a moderate share of discernment are not likely to be much impressed by it. Sometimes they will acknowledge that the truth is with Mr. King, and the bishop is wrong, and on some of the topics discussed they think the bishop has the best of the argument. They are afraid, however, to express their opinions very freely, lest their own reputation for orthodoxy should be brought in question. Thus, as was remarked on another occasion, Satan seems to have overshot his mark, by setting the bishop to write a reply to Mr. King, and is likely to do serious injury to his own cause.

We wish that every intelligent Maronite on Mount Lebanon would read this reply; and we should be quite willing to see many other bishops and priests attempting to refute Mr. King's letter. It was while thus engaged that Assaad was first convinced that the peculiar doctrines of the church of Rome are anti-scriptural.

15. Yoosef says that in every part of the mountains, the people are inquiring about the gospel, and desiring to hear and read it. Some complain that the Bible is withheld from them, and ask why they cannot have the privilege of reading the whole of it, in their own houses, instead of hearing only selected and brief portions of it in their churches. Yoosef is firmly of the opinion that thousands would renounce popery immediately, if the fear of persecution and reproach were taken away. On representations of this kind, however, we cannot rely. But surely it will not be possible to shut out forever from this land liberty of conscience and the light of heavenly truth. The way of the Lord is preparing.

17. Sabbath. A number of Armenians being in Beyroot, Wortabet spent most of the day in conversing and reading the Scriptures and tracts with them. He came home at evening, quite exhausted. He preaches with all his might, and never grows weary of the subject or the employment, even when the people answer him with ridicule and scorn, as was the case in some instances to-day.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

WORTABET, who is so often mentioned in the extracts that follow, is one of the Armenian ecclesiastics who broke away from their church and came to reside in the families of Messrs. Bird and Goodell, at Beyroot, in 1826. While there they became convinced of the errors of their own church, professedly embraced the gospel in its purity, and with their wives were received to the mission church. When the missionaries removed to Malta, these two ecclesiastics accompanied them, as translators, in which capacity they had rendered themselves highly useful. While at Malta Wortabet did not fully sustain the Christian character; and owing to this, and to a partial failure of his sight, he left the employment of the missionaries, and returning to Syria, settled near Sidon. Since that time he has generally, so far as has been ascertained, maintained a good Christian character, and manifested much courage and zeal in defending and propagating the truth, in spite of the obloquy and persecution he has been obliged to encounter from the ecclesiastics and the people. He appears actually to have assumed the character of a missionary, and to have been assiduously engaged in preaching the gospel.

Journey to Sidon.

For a considerable time past our friend Wortabet, at Halalia, near Sidon, has been urging us to pay him and his neighborhood a visit. From the moment of his arrival there from Malta, he seems to have been laboring hard to instruct the people about him in the way of the Lord. In this work he has of course been entirely alone. He has thought, therefore, that it would add weight to his instructions, if the people could hear the same from other mouths. The desired visit was accordingly made by myself a few weeks ago; and although attended with few very important circumstances, you may not dislike to be furnished with some short account of it.

I set off from Beyroot in the decline of the day (May 4th) in company with a single attendant and two young Druzes, muleteers. In about three hours we reached Khan El Khuldi, where we were to spend the night. It was sunset. Our prospect on the left for the last hour having been entirely shut up by the vicinity of the mountains, I was desirous of obtaining a momentary view of the surrounding country from some neighboring height. Immediately on leaving the Khan I found myself in the midst of a multitude of tombs, hewn in the high hard rocks that cover the margin of the mountain. A massive lid of the same kind of rock, and well fitted to its place, first by the chisel and afterwards by cement, formerly closed each of these

tombs: but through the curiosity or cupidity of modern days, they have all been forced from their positions, and either left lying obliquely over the excavations, or thrown upon the ground. If our Savior's tomb was shut like one of these, the women might well have asked, "Who shall roll us away the stone from the door of the sepulchre? for it was very great." But our Savior's tomb was doubtless of a somewhat different construction.

Passing on from the tombs, I found the height, to which I had expected to arrive very soon, keeping at a distance. I was, therefore, obliged to quicken my pace as much as possible, or lose the advantage of daylight for my view and my return. As I was climbing up in this hasty manner, my eye, which was of necessity much upon the ground to pick my way among the rocks, struck upon something that appeared like a whitish colored stick. Two steps more would have placed my foot beside or upon it; but before they were taken I had traced the stick to its termination in a triangular, living head. It was a little elevated from the ground, and with a steady fearless look, seemed to challenge my approach. I had certainly no wish, without weapons, to encounter such an adversary, and weapons I had no time either to search for or use. I therefore turned aside and passed on, leaving the reptile to destroy or be destroyed by some future passenger. Without making any important observation I moved over the remaining rocks with a light step, and reached the Khan with affecting views of the nearness of death and the necessity of constant preparation for it. On subsequent inquiry I have been told that serpents are found in these mountains whose bite has proved, to the dogs of hunters, almost instantaneous death.

During the evening I made it my business to inquire of the young Druzes and others of their sect who were present, some things relative to their religion. They could give us no information; for none of the common people or uninitiated have any knowledge of the secret principles and ceremonies of their own religious system. This is reserved as the peculiar privilege of the *Aakils* or *knowing ones*. I pressed them with the unreasonableness of professing a religion which they knew nothing of, and blamed their *aakils* for hiding their light under a bushel, and then begged the privilege of explaining to them the nature and doctrines of Christianity, and that peculiar point in which it differs from all other religions in the world, viz: the pardon of sin through the atoning sacrifice of the Son of God. They listened with attention and I trust not without profit, but, as is very common, expressed their regret that shekh such a one was not present to carry on the discussion in their behalf.

Next morning we resumed our journey before sunrise. The sight once more of the

khan called Nabi Yoonas (the prophet Jonas) most forcibly and agreeably reminded me of the stormy night I spent there in January 1823, in company with Mr. King. My Druze muleteers were hired for Sidon, and to Sidon they would carry me, though it was my intention to go directly to Halalia, whose distance from Beyroot is just the same as that of Sidon, and whose distance from Sidon itself is about 25 minutes. I offered to pay them well for the additional trouble of turning aside to the village, but they were sullenly obstinate.

Stay at Sidon and Halalia.

We stopped at the gate of the city and sent for Youssef Lefluffy, whose shop was near at hand, and who in the most friendly manner took me to his house. This man will be recollected as the brother-in-law of Wortabet, and the former agent for our schools. While he continued with us and for a considerable time previous, he was a bold assertor of the doctrines of the gospel in opposition to the prevailing corruptions of his church; yet we never saw in him that prudence or that humility and sense of sin which are the necessary indications of a saving faith in the Redeemer. For some time after he left us, he appears to have continued to follow the decisions of his understanding in regard to the gospel, in opposition to his worldly interest, suffering a good deal of papal oppression, being obliged to flee from his native city and seek an asylum from place to place in the mountains. Friendless and penniless, and out of employment, it is no wonder that his mere worldly principles were found unable to sustain him in such a vagabond life, and that he sought a restoration to his home and comforts by a partial submission to prevailing religious customs. This sacrifice has evidently been attended with a falling off in his morals. Truth has lost with him much of her sacred character. Yet there is little doubt that his understanding remains as thoroughly convinced as ever of the errors of his church, nor does he hesitate in some situations to expose them without mercy.

As we entered the gate of the city we saw a youth of distinction sitting in a chair, surrounded by attendants, one of whom was fanning from his face the flies and heat. He was dressed in small clothes, in full like a European, with the single exception of the red skull-cap upon his head instead of a hat. He is a nephew of the pasha. The Moslems, as they pass and see him "sitting in the king's gate" in his new dress, gaze at him with astonishment, and curse the sultan anew. All that is now wanting, they say, is the *berneyta* (the hat,) and the beg, as he is called, will be a complete Frank. And this article they expect will soon be added, for the report is, that the sultan has forwarded a large supply of hats to Acre to

be stuck upon the heads of the pasha and all his servants and connections.

In the evening I had a visit from the agent of the papal Greek church, who sat and conversed, for nearly an hour, in a mild and agreeable manner. In fact the primates of the church at Sidon, and even at Beyroot, appear to be actuated by far less of sectarian jealousy than their more powerful and vigilant brethren, the Maronites. They even say their masses here in the same church with the Greeks, and have till lately lent the poor Greeks their mass books.

Next morning went up to Wortabet's at Halalia.* It was pleasant once more to meet him and his family under their own roof, and partake of their free but humble hospitality. Wortabet, on losing the use of his eyes at Malta, and leaving the business of translation, came back to Syria with the intention of supporting himself by the labor of his own hands. He succeeded but poorly. The return of the ophthalmia, also, not only made further destruction of his eyes, but kept him many weeks, if not months, out of all business. He has, of course, been reduced almost to his last penny. Except a few chests, a mirror, two bedsteads, and a brass lamp, they had scarcely an article of furniture in the house. A box with a loose covering or lid upon it was their table, two niches in the wall held their books and cups, and their clay floor, with a flag mat in one corner, served them instead of chairs and sofas. In addition to these privations, they had, as heretics, borne the coldness and reproaches of the village as well as of their connections and relations at Sidon. But so far from denying the faith, Wortabet, in particular, by all we can learn, has never ceased to warn every one around him night and day, and to exhort them to repentance toward God and faith in our Lord Jesus Christ. I had opportunity to see that he conversed much in a spiritual manner, that his words were listened to with deference, and that he was held in good estimation by the most respectable families of the village. One old man and one youth appeared under the strong influence of the truth, and two or three others listened with pleasure and attention. These persons acknowledged that, before Wortabet came there, they had no more knowledge and no more thought about religion than the beasts. One of them has lately opened a little school under our inspection in the village.

As to Susan, W.'s wife, she enjoys the reputation of being a model of humility and patience, meeting all events as dispensations of her Father in heaven. I found this report of her to agree very well with what I saw; and, indeed, it well accorded with

what we had formerly known of her character. She was taken seriously ill the very evening of my arrival, and so continued through nearly the whole of my visit. Perhaps it was on the whole a desirable providence, as it afforded me an opportunity of witnessing a trial of her submission, and of introducing with increased effect religious conversation. I was happy to see in her whole demeanor proofs that we have not been deceived in her character, but that the gospel has indeed made upon her its permanent and saving impression.

Visit to Sarepta.

The next day (Friday) rode out with Yoosef three hours towards Tyre, to visit the heights of Sarepta. This rather interesting village seems still to exist from the days of Elijah, but is now called Sarefand. Standing on the cape of Beyroot, and looking up and down the coast, the view is terminated at nearly equal distances by two very similar promontories. That on the north, this side of Tripoli, the Greeks called by the remarkable name of *Θεοπροσωπον*, or Cape of the Divine Countenance. That on the south is the promontory of Sarepta. We were favored with a most excellent natural road along the sea-shore, and as I looked abroad over the wide plain, in front and on the left, I could not help figuring in my imagination the thousands of chariots which probably rolled here in clouds of dust, when Tyre and Sidon were in their glory. But now, notwithstanding the invitations of nature, such a vehicle is known here only in story.

It was now the time of the return of the pilgrims from Jerusalem, and we were constantly meeting large companies of them. They were nearly all Armenians, who spoke nothing but Armenian and Turkish. Women and children were among this number. Their appearance was dirty and squalid, and as the plague was reported to be among them, we were doubly inclined not to approach too near them.

As one comes near the promontory of Sarepta, which, at a distance, seems to overhang the sea, a plain rises up between the foot of it and the sea, of considerable width, which now presents fields of barley, wheat, and pulse, all whitening to the harvest. Nearly opposite to the village of Sarepta, on the sea shore, are also ruins of a former city, which some travellers have suggested might be the site of the ancient Sarepta; and a little south of the ruins you see a modern building, with a low dome, which is reported to be, or to point out, the house of the widow who entertained Elijah. It is called El Khodr, the name by which Elijah is generally called among the Moslems. On a near approach to this place, also, that which appears at Beyroot to be a single height or promontory, is discovered to be divided into two. From the further

* This village is situated about a mile and a half east of Sidon. It is inhabited by about fifteen papal Greek families, among which are those of three respectable Sidonian merchants.

of these two only can be seen the city and environs of Tyre. To this height we therefore paid our first visit. We discovered upon it an old well nearly filled up and the evident remains of a large wine-press. In regard to the distant prospect, we were disappointed of it, as is very often the case in this country, by the foggy appearance suddenly assumed by the atmosphere. We did, however, discover Tyre and some other villages.

At a little distance from the brow of this height, we passed, on our way to Sarepta, the small village of Seksekia. We asked for a little water. They readily brought it; but we were careful to pour it into our own tin cup for drinking, for this sect of Moslems very generally break the jar, if it be their own, out of which a person of another religion has drank or eaten. What might have been the case here, had we chosen to make the experiment, must be left to conjecture. It rather appeared from what followed that their superstition was not so strong as that found in some other districts; for, being told by my companion that I had some knowledge of medicine, they flocked around us with their sick, and suffered themselves to be handled and bled and prescribed to, as if we had been no less Metawalis than themselves. Among other things they expressed an earnest desire to receive vaccination, acknowledging that for that valuable antidote they were indebted to the Franks. For want of time we forced ourselves away from them, but they would not dismiss Yossef, till, in token of satisfaction, they had filled his handkerchief with eggs. The valley between the two heights extending upward some considerable distance, we were obliged, in getting from Seksekia to Sarepta, to descend to the level of the plain and ascend again. The latter village is situated on the declivity of the northern height, not far below its summit, and presents a solid cluster of about one hundred low huts, all inhabited by Metawalis. The stones of which these huts are composed are evidently from the ruins of an ancient city; and on the ground above the village are to be seen rubbish and wrought stone strewn about, indicating that that ancient city was on the site of the modern one. There may, therefore, be said to be a probability that Sarepta of the scriptures was, after all, upon the hill, and not upon the sea shore. At any rate, this spot must have furnished a delightful summer residence for the wealthy or invalid Phenicians, overlooking as it does the whole beautiful plain of Sidon, and commanding a view of the innumerable and picturesque heights of Lebanon and Antilebanon, sweeping around eastwardly from the cape of Beyroot to cape Blanc. At intervals, we could plainly discern through the floating clouds the snowy sides of Jebel Esh Shekh, on the other side of the sources of Jordan, and I am almost persuaded, that, in a more

favorable atmosphere, we might have discovered Mount Carmel. Having staid out our time, we descended by an easy pathway on the north side of the height, and reached Sidon just in time to escape being shut out of the walls.

Greeks at Sidon.

In the evening we had a long conversation with the young Greek priest, the only one in Sidon. The Greek population here is small, and can by no means afford to build a separate house for worship. They, therefore, worship in the house their fathers built when they were orthodox, but of which their brethren who have turned papists have, by an overwhelming majority, obtained almost entire control. They were too poor to possess their own prayer-books, but, as has been remarked, used those of their copartners in the place of worship. Very lately, however, something has fallen out between them which has influenced their indulgent brethren to discontinue their indulgence. The books are removed and the poor priest is in a sad dilemma. It is just as if some rude foot had trod upon his watch, and crushed every wheel in pieces. He has no more idea of public worship without his books, than of telling the time of day without his watch. He has, therefore, written to the bishop at Beyroot, and not obtaining help, afterwards wrote to the patriarch himself. Here the matter rests. But if the patriarch should feel as poor as the bishop, and say with him, "If I send you Damascus books, what will Damascus do?" then must the light of the church of Sidon remain extinct; the candlestick must be removed; the angel must quit his charge and quit the worship of God, because, forsooth, he has no machine to work with. I endeavored, though I think without success, to convince the priest that however useful prayer books might be, the want of them could be no good reason for abolishing the worship of God, or breaking up a Christian assembly.

The painful state of ignorance in which most of these so called spiritual guides are, grows more and more apparent, the more we extend our acquaintance among them. This man's attempts to quote scripture were distressing. He said it was one of the ten commandments that we should hate our enemies. He brought the text "shew thyself to a priest" as a proof of the necessity of auricular confession. He, moreover, asserted that some kinds of ceremonial uncleanness ought to prevent a man from engaging in the public worship of God. Some time ago he expressed his desire to have us open a school among his people, but now he says he shall probably leave the place altogether.

Tombs near Halalia.

Took the opportunity to enter some of the ancient tombs that appear in the hills of

that vicinity. In one of them, which we employed a man to open anew, I discovered the remnant of an inscription written in the mortar over the entrance of one of the apartments. The letters were in general those of the Greek alphabet. The excavations are all made in rock more or less solid, having a small entrance, but within widening into a court, around which, on every side, are the little chambers for the dead. In one of these which now serves as a shelter for cattle, I counted thirteen of these little separate apartments. Not a vestige of any human skeleton did we see. Of what avail to the rich proprietors of these houses of the dead were all their care and expense to preserve the dead bodies of themselves and their ancestors?

They doubtless thought that neither death nor time would blot out their memory from under heaven, but that their remains would be preserved, and the places of their deposit known to the latest generation. But what man lay here, and of what age or nation, are questions which scarcely any one who visits these tombs can think of solving—a mortifying lesson to human pride. "Man giveth up the ghost and where is he?" "The wind passeth over it and it is gone, and the place thereof shall know it no more." The next day being fixed upon for my return I passed by an inland route over the hills and dales of Lebanon to Der El Kamer, where I passed the night pleasantly in the family of Domani, the former teacher of Mr. King, and the day after reached Beyroot.

Constantinople.

EXTRACTS FROM A LETTER OF MR. GOODELL,
DATED SEPT. 28, 1831.

Description of his Residence at Buyuk-Dere.

AFTER the loss of his house and effects by the burning of Pera, (the part of Constantinople occupied by Franks,) as described at p. 15, Mr. Goodell removed his family to Buyuk-Dere, a village situated on the European side of the Bosphorus, twelve or eighteen miles above Constantinople. As large numbers of the Frank population removed to the same village, they were obliged to occupy such tenements as were found empty. Mr. Goodell, with many others, among whom was Dr. Walsh, chaplain of the British embassy, and a number of American merchants, obtained apartments in an old palace. He remarks that the occupants whom Providence has brought together in this ancient and spacious building form quite a community by themselves, "being from ten different nations, belonging to eight different religious communions, and understanding sixteen different languages."

The descriptions here given will enable the reader to form some idea of the beautiful and varied scenery, and the magnificence of the villages and single buildings in that part of the world. The appearance of Constantinople was given at p. 319, of the last volume.

This house is no other than (in these countries) the well known palace of Scana-vi. He was a Greek of great wealth and consideration, who, by courtesy rather than by right, as was the case with some others, had the title of prince. At the commencement of the Greek revolution his head was forfeited, and his splendid palace and extensive gardens were confiscated to government. His five daughters (his wife and son having previously deceased) fled to Odessa. Peace between Russia and the sublime Porte having been established by the treaty of Adrianople, two of the sisters returned to Buyuk-Dere, with a petition to the sultan for their house and lands; and under the special protection of the autocrat, they presented it in person. The sultan granted their request, and they were permitted to take possession of their property about a year ago, after having been necessarily at some expense in recovering it.

The chambers of the palace which they occupy front the principal street in Buyuk-Dere. Three chambers, occupied by Dr. Walsh's family and by our own, front the Bosphorus and the bay, beyond the latter of which is the pretty village of Therapia. The walls of these chambers, or rather of the rooms below, are all laved by the clear waters of the channel. The fish play under the windows, and we pull them up even into the chambers with hook and line. Between our largest chamber and the largest of those occupied by the princesses, and opening into each by two large folding doors, is a saloon or spacious hall, about forty feet square. One side, projecting like a balcony, and supported by six pillars below, is circular, containing nine large windows, each ten feet by five and a half, and having all round it a divan or floor raised six inches high and five feet wide for a sofa. This room is for the most part very handsomely finished; and, in the joyous days of its first and rightful proprietor, it was doubtless oft the scene of much hilarity and pleasure. In this room I now sit writing. And besides the doors leading into the chambers mentioned above, and which were doubtless thrown open on all occasions of festivity and social gaiety, (those being themselves also very large, handsome, and furnished with divans on three sides,) another large folding door leads from the saloon across a sort of corridor to the broad staircase. Half way down, the staircase separates, and each division winds round to the marble floor below. The circular part of this saloon looks to the Giant's Mountain and towards the sun rising across the Bosphorus; and opens by a front door directly

under it, into a neat little yard, which, besides roses and pots of lemon-trees and a profusion of white and red oleander growing luxuriantly, contains also two small painted Kiosks, situated, one of them at the southeast corner on the Bosphorus, and the other at the northeast corner on the street. It has two gates on the north and south sides, with a stone walk extending from the one to the other; one of which opens into the street, and the other into the Bosphorus. Boats come directly up to this latter gate, and we find it as convenient to step into one as you in America do to step from the door into a sleigh or carriage.

Besides the front door that opens into the yard I have just described, another opens directly into the street. Across the street, a gate leads into an enclosure, in which are several kitchens and a good well of water. Beyond this enclosure, and separated from it by a high wall, a gate opens into the extensive gardens, consisting of one, two, and three acres each, rising one above another up the side of the mountain, and containing fruits, flowers, vines, trees, walks, and arbors. These gardens, five in number, and terraced and prepared at great expense, have, since the tragical death of Scanavi, been greatly neglected, and some parts of them are now in a ruinous state. The fishponds have been filled up; the fountains that used to play have long since been unsupplied with water; some of the stone steps that lead from garden to garden have been broken; and many of the lanes and alleys are choked with briars and weeds. But amidst all these desolations, wells without water, and cisterns, reservoirs, and aqueducts out of repair, there are still to be found in luxuriant growth, vines, blackberries, and barberries; the quince, the plumb, the fig, the pomegranate and the bay tree; the hornbeam thickly set on each side of a pretty walk; the willow, the pine, the chestnut, and the walnut; and an abundance of myrtle and roses. One of the walnut trees the princesses point out to us as being American, their father having, as they say, procured the seed from the new world; and I never walk under its shade, or taste of its fruit, without thinking of its origin and the goodly land from which it was taken. It seems to be a favorite with the princesses, and it is certainly a noble tree and every way worthy of its descent.

Above these gardens, are extensive vineyards, belonging to different individuals; and on the summit of the mountain or hill we can see both the Black Sea and the Sea of Marmora, with the Bosphorus at our feet winding along from the former to the latter, between its beautiful banks and the numerous villages, which on each side partly or entirely cover the bosomy hills.

Mr. Goodell then gives the names of forty-eight villages which adorn the banks of the Bosphorus between Constantinople and the Black

Sea, twenty-eight on the European, and twenty on the Asiatic side, all of which can be seen from the summit of the hill in the rear of his residence. The country seems to want nothing but Christianity, education, and good government.

Thus all the way from Constantinople to the Black Sea, villages with beautiful Kiosks, and splendid palaces, and the swelling domes, and lofty gilded minarets of Turkish mosques, succeed each other in rapid succession. The houses are all painted; those more recently built are of a light slate, yellow, or other gay colors; and those with trellised windows are generally known as the abodes of Turkish effeminacy. As all these villages ascend, for the most part, from the very brink of the waves a part or in some instances the whole of the way up the sides of the gently swelling or more precipitous hills, amidst gardens, vineyards, and trees of varied size, and flowers of various hue, the prospect in passing up and down the Bosphorus is to the stranger truly enchanting. Above the villages there is generally to be seen a lovely back ground of wooded hills or rich cultivation; and the spaces between the villages, where such spaces exist, are filled up with a palace, a glen, a shady nook, a limpid stream, a fountain, a barricade, a promontory, a public granary, or a Turkish cemetery, thickly dotted with marble tombs in the midst of beautiful groves of cypresses.

In the bay between Therapia and Buyuk-Dere, the dark wide spreading Euxine opens to view through the Boghaz.* As the wind, if there be not a calm, blows directly up or down the channel, there are generally vessels, sometimes ten or fifteen, riding at anchor in this bay, waiting for a change of wind. Most or all of the ambassadors reside at Therapia and Buyuk-Dere during the fine season. The wealthy Turk, also, generally has his summer residence at these or at some of the pretty villages below. And the greater part of the more respectable Franks and Rayahs may likewise be seen retiring thither after the business of the day. There is, therefore, a constant passing and repassing of the swift and beautiful caïcs or boats of the country. In descending they are made to keep the midway channel; but in ascending it is necessary, on account of the strong current and for the sake of the counter current, to keep close in shore on the European side. A Turkish effendi, usually seen with an umbrella over his head, whether with or without a sun, skims the water with three pair of oars. The Frank merchants usually engage a caïc with two pair. A passage boat, filled with men, women, and children, generally of the lower grades, to the number sometimes of more than a hundred, has six or eight pair. And the sultan in his splendidly carved,

* A Turkish word signifying "strait," literally, "throat."

and superbly gilt, and magnificently adorned caik, of one hundred and ten feet long and eight or ten wide, with a canopy of satin and the richest crimson, ornamented with needlework and studded with brilliants, cuts his majestic way through the transparent waters with from twenty-four to twenty-eight men at the oar.

The rowers have their heads shaved, and wear a very small red cap, just to cover the crown. Besides this and their cotton drawers, they for the most part have on only a thin silk shirt, with open bosom and large sleeves reaching no farther than the elbow. Thus with a pair of fine, long, broad oars, they exhibit their athletic forms, their strong, full chest, their open front, their healthful, sober countenances, their brawny arms, to very great advantage. I have frequently stopped to admire the gracefulness, and apparent ease, with which they speed their way against or through the different currents.

The distance from Constantinople to the Black Sea is variously estimated at from twenty-two to thirty miles; and from Constantinople to Buyuk-Dere, at from twelve to eighteen miles. A caik with two pair of oars is usually two hours in going from this place to Constantinople, and three hours, sometimes more, in returning.

The Bosphorus is generally from one to two miles wide. When the wind blows from the Black Sea down the channel, the strength of the current is much increased; and a caik in ascending finds men, at three different places, standing ready to throw a rope, and pull it round points of land where the rushing of the waters is sufficient to turn a mill.

Such, sir, is the Bosphorus; such are the villages and the beauties of the scenery on its banks, and such also is the house and the tragic end of Scanavi.

Malta.

THE MISSION PRESS.

In a letter dated Oct. 16, 1831, Mr. Temple makes the following statement respecting the press under his care.

The press has been very actively employed, during the year past, in printing books in Greek for the use of schools. The importance of this branch of Christian labor becomes to us all more and more apparent. This is beginning at the beginning, and the good effects cannot fail to appear in due time. But every thing is beautiful in its season. Our school-books, as far as I am able to ascertain, are very acceptable; and the only objection that has come to my knowledge against any of them, is concerning the arithmetic and the grammar, viz., that they are too simple, or, in other words, adapted to the minds of only very young

children. This is just as we intended it should be. It is gratifying to me, especially, to find reason to believe that my judgment has not misled me in reference to the selections which I have made of elementary books for schools. I have felt very great, and sometimes painful anxiety on this subject, having heard more than a few objections urged against our earlier publications. Petrokokino does his best, and does, I am happy to assure you, admirably well. I do not believe we could find a better translator. Practice and study have greatly improved his style, as a matter of course, and he is daily improving.

We have printed nothing in Italian since I returned here; and indeed we find no opening for any thing in that language, at present. We hope and we believe that it will not always be so. We have not a large stock of tracts on hand in that language, and think it not expedient to increase it till there shall be a call for something of this kind.

We have printed as follows, all in modern Greek, viz.

	Pages.	Size.	Copies.
The Greek Reader,	156	12mo.	8,000
Life of Daniel,	36	"	6,000
Life of Abraham,	36	"	6,000
Life of Moses,	36	"	6,000
Life of Joseph, 2d ed.	60	"	6,000
Life of Samuel,	24	"	6,000
Life of Esther,	20	"	6,000
Historical Selections from O. T.	84	"	6,000
The Little Philosopher,	72	"	6,000
History of Greece, by Worcester,	60	"	4,000
History of Rome, do.	92	"	4,000
Abridgment of the Gospels, by Niketoplos, 2d ed.	48	"	4,000
Priest and Catechumen, a dialogue,	12	"	2,000
Child's Assistant, 2d ed.	60	"	8,000

We have now in the press an abridgment of the Old Testament, by Niketoplos, and are advanced to the 60th page. The book will contain, when finished, about 140 pages. This edition is only 2,000, as our historical selections from the Old Testament covers nearly the same ground.

The whole number of pages included in the preceding list of publications, is 4,326,000. Niketoplos is the Greek ecclesiastic employed by Mr. King as teacher of his Lancasterian school at Athens, a man of intelligence and unusual candor and public spirit. The decisive measures adopted by the pope and his adherents to exclude the Malta publications from all the seaports of Italy and other places where the Italian language is spoken, is the reason why there is, at present, no greater demand for Italian tracts.

Our books, you will be glad to learn, have been sent away about as fast as they have been finished, so that we have not the pain of seeing an accumulation upon our shelves of school-books; and I trust that these are not likely to accumulate upon us

in future. I have a strong persuasion that they will be welcome wherever they shall become known, and not only welcome but highly useful.

The arithmetic which we have begun, and the geography which is ready for the press, can neither of them fail to be most acceptable, as they both cover ground that is untrodden. I am very impatient to see them finished.

Elementary works on arithmetic, grammar, geography, and history, are indispensable in the schools, and are easily made to contain a great amount of moral and religious instruction. As there are no good elementary books in the modern Greek language, if schools are to be established by the missionaries, they must also make the books which are requisite. And probably in the present state of things in Greece, the public mind cannot be operated upon more favorably or more powerfully in any other manner, than by means of schools and school-books of a strictly religious character. They contribute in various ways to the more extended and greater usefulness of all the other productions of the press. The Scriptures and other religious books can be circulated and read to only a very limited extent, and of course can exert but a limited influence till a reading community shall be raised up by the general establishment of schools.

Sandwich Islands.

JOINT LETTER OF MESSRS. BALDWIN, TINKER, DIBBLE, AND JOHNSTONE, DATED SEPT. 12, 1831.

THE arrival of the reinforcement which embarked at New Bedford in December, 1830, was mentioned at p. 71. The following letter gives

An Account of their Voyage.

For these three months past we have been looking for an opportunity to inform you of our safe arrival; but none has offered till now. We hoped to have reported our progress while on the passage, but we fell in with only three ships, and neither of these homeward bound. We saw others but they were so far off we could not hail them.

Perhaps nothing unusual attended our voyage. We were at first sea-sick, and the waters were very rough in the Gulf Stream; but after the second week the weather was favorable till we were forty degrees south of the equator, where we had head winds and stormy weather, so that we were forty-nine days in beating round Cape Horn. But the Lord preserved us in all our dangers and made our way prosperous.

Our accommodations were good, and captain Parker was extremely kind to us, and did all he could to render our passage pleasant. We were sorry to part with him,

and shall always remember him with pleasure, and be happy to see him hereafter. The other officers, also, deserve our grateful remembrance.

We had prayers in the morning in the cabin, and in the evening on deck, when the weather would allow; and on most of the Sabbaths a sermon was preached in the forenoon, at which service the captain was uniformly present, and one or more of the mates, and a part of the crew. In the afternoon we had a Bible class for the sailors; but when the weather was cold and wet we visited them in the steerage and fore-castle for their religious improvement. We distributed tracts, and furnished Testaments for those who were destitute. Some of them were thoughtful on the subject of religion, but we had little evidence that any were converted.

We saw no land except three of the Cape de Verd Islands and Massafuero, till Sabbath, June 5th, when Hawaii appeared like a cloud afar off. In the evening we saw the mountains of Maui, and on Monday morning we sailed by the side of Morokai, and drew near Oahu in the forenoon, where we hoped to land in time for the monthly concert of prayer; but the wind left us to drift, so that the anchor was not cast till the afternoon of Tuesday, June 7th, twenty-three weeks from the morning it was taken up at New Bedford. Three of our number went ashore that day; all of us landed the day following. We saw the king and principal chiefs the same afternoon, and were welcomed to reside at the islands. The week after, all the brethren, except Mr. Gullick, met at Honolulu on the business of the mission.

The harvest is plenteous; the laborers few. Praying that the Lord of the harvest would bless your efforts to send forth laborers we remain, dear Sir,

Yours affectionately.

DWIGHT BALDWIN,
REUBEN TINKER,
SHELDON DIBBLE,
ANDREW JOHNSTONE.

Upon their arrival at Honolulu, the members of the reinforcement addressed a note to Captain Parker, expressing their high sense of his kindness to them, and thanking him for the unwearied pains he had taken to render their situation comfortable and pleasant during the five months and upwards which they spent on board his ship. Captain Parker sent them a very friendly reply.—The stations to which the several members of the reinforcement were assigned, were mentioned at p. 72.

So great and increasing was the demand for missionary labor, that those now at the islands earnestly request that additional helpers may be sent to them. The large reinforcement which sailed in November last will be most joyfully received.

EXTRACTS FROM A LETTER OF MR. BINGHAM, DATED APRIL 21, 1831.

Formation of a General Temperance Society.

THE accession of John Adams (Kuakini) to the office of governor of Oahu, and the energetic measures adopted by him for the reformation of morals, and especially for the suppression of intemperance at Honolulu, were noticed in the last number; as was also the organization of a temperance society for the islands. A more detailed account of this last important measure is contained in the letter inserted here.

You know that at different periods pious chiefs have made very commendable efforts to restrain intemperance among their own people; and that these efforts were very extensively successful. But foreigners still claimed the privilege of distilling, vending, and drinking the deadly poison; and under the maladministration of Boki and his successor, Liliha, from twelve to twenty shops and stores were allowed to sell ardent spirits, especially to foreigners. Natives were to some extent carried away by the tide. Intemperance, therefore, still triumphed to an extent almost equal to the foreign population; and many a poor sailor boy, far from friends and home, has parted with his money and his clothes at a dear rate for the intoxicating cups of Honolulu.

The government have recently ventured to grapple with the hideous monster, and refused to renew a single license to sell ardent spirits. This circumstance, you may easily imagine, would for a season make the name of the missionaries very current with those whose interests and pleasures were seriously affected by it. Some persons, we understand, attempted to evade the law by selling *coffee* and giving away *rum*.

We had the honor to become "the song of the drunkard," but encouraged by the union of all the chiefs to withhold their sanction to the trade in ardent spirits, I renewed the proposal for a temperance society among the people, and again stated the principles which were proposed a year ago, when I preached on the subject. My brethren strongly supported the measure.

A society was soon formed by the chiefs and people, and about a thousand subscribers were immediately obtained. It is proposed to circulate copies of the resolutions throughout the islands and to get as many names as possible to this national temperance society.

The four governors of the islands are the general superintendents of the society, which has a board of managers consisting of twelve active and serious young men.

The constitution is simple and the principles of the society are as follows:—

"These are the resolutions to which we agree.

"1. We will not drink ardent spirits for pleasure.

"2. We will not deal in ardent spirits for the sake of gain.

"3. We will not engage in distilling ardent spirits.

"4. We will not treat our relatives, acquaintances, or strangers with ardent spirits.

"5. We will not give ardent spirits to workmen on account of their labor."

I suppose that you and I have learned not to despise the day of small things: I hope our temperance society in this little corner of the world will not be a whit behind your noble temperance institutions in the far more enlightened United States of America. You may perhaps think it strange, but I do not dare to tell this people how much your temperance societies are doing, because it would betray the fearful extent to which intemperance has been and is carried in that distinguished country. The striking fact, however, of a southern dealer's emptying his casks on the ground, because he could not conscientiously sell so dangerous and destructive an article, I am happy to mention; and it strikes our serious natives here, as it does me, as one of the best efforts that has been known for exhausting that fountain of death which is desolating the earth. Let every dealer in that kind of merchandise imitate so noble, so safe an example, and "Joy to the world," would be the song of the rising generation. I have been told that our young king has ordered a cask of spirits on board of one of his brigs to be poured into the sea. The British consul, I am told, has applied to the governor for permission to buy up rum for his Britannic majesty's ships of war, when they shall touch here, and has been denied. Others, it is said, applied to the governor for the privilege of selling ardent spirits to *foreigners only*, not to natives. Governor Adams' reply was amusing. "To *horses*, *cattle*, and *hogs*, said he, you may sell rum; but to *real men* you must not on these shores."

In order to estimate correctly the work that has been accomplished in favor of temperance, and how great a change has been wrought in the character and example of the chiefs in this respect, it should be remembered that ten years ago the inhabitants of the Sandwich Islands were a nation of drunkards. The king and principal chiefs, instead of restraining the people by laws or by example, were themselves habitually addicted to the grossest intemperance. It was no uncommon thing for the missionaries, when they made tours about the islands, to find whole villages, the chief men and common people, male and female, in a state of beastly intoxication. Now the young king has ordered a cask of spirits found on board one of his vessels to be emptied into the sea, all the principal

chiefs, totally abstaining themselves from the use of intoxicating drinks, exert their influence to prevent the use of them among their people, and become the guardians and supporters of a temperance society, and a thousand persons are immediately found in one village who pledge themselves neither to use, make, nor vend these destructive liquors. This is the legitimate effect of introducing the morality of the gospel into these islands. The missionaries have proclaimed the truths of the Bible. They have exerted no other sort of influence than ministers, and the friends of religion and sound morality exert among us.

EXTRACTS FROM A LETTER OF MR. GOODRICH, DATED AT HILO, DEC. 30, 1830.

Account of a Trip to Waimea.

MR. Goodrich who resides at Hilo, or Byron's Bay, on the east side of Hawaii, having occasion to visit Waimea, the new station for invalids, which is situated in the interior, west of the mountains, has transmitted the following notices illustrative of the character of the country.

I left home the latter part of May, in company with eight or ten natives. We went directly up the mountain till we reached the upper region of vegetation; then turning to the left, as we were passing along to the southeast of the summit, being probably 12,000 feet above the level of the sea, we met a hailstorm, being the first that I had seen since passing Cape Horn. It was quite amusing to see the natives use their endeavors to catch the hail stones as they fell, some with their hats, and others with the tops of their calabashes, held out to catch it. They were disappointed for some time, saying that it went into their hats or calabashes, but that it flew directly out again. At last, having collected some, they commenced eating them, and here they expressed surprise exclaiming *hui-hui eha loa ka niho*. "It is very cold and hurts the teeth." They call hailstones *hua ke-hekili*, eggs or fruit of thunder. One asked me Why does cold dwell only upon the mountain? Another says that he has no hands; another that his feet are thick; another that his nose is benumbed. We descended again into the valley between the mountains, having Mauna Kea on our right, and Mauna Loa on the left. Some part of the way is sandy, interspersed with trees and shrubbery, and many huts of the sandalwood cutters, though the occupants had previously left them. The valley between the mountains is probably 8,000 or 10,000 feet above the level of the sea. Mauna Loa presents a most appalling aspect. Scarcely any thing is to be seen but black and dreary looking lava. Currents of black, rough lava seem to have issued from the top of Mauna Loa, and after running a dis-

tance of fifty miles or more, fell into the sea at Kowaihae.

We arrived at Waimea and found all comfortable. After the Sabbath we commenced our return, designing to ascend the summit in search of a pond of water of which we had frequently heard. We followed the same route very nearly that was pursued the first time that we ascended the mountain, when the tour of the island was made by a deputation from the mission. We discovered nothing very special except a beautiful stream of water murmuring down the mountain. It was occasioned by the melting of the snow, and had its head in the pond for which we were looking.

I saw as before fragments of granite imbedded in lava, the cohesion of almost all of which was very feeble, which was probably destroyed by the action of volcanic fires. In travelling on the loose masses and fragments of lava, the sound under foot would very nearly resemble that of travelling on plates of iron. Solid, mural precipices, slag, scinder, scoria, and sand compose the principal part of the summit of Mauna Kea, while Mauna Loa is composed almost entirely of black compact lava, of a hard confused mass, of jet black appearance. Some portions, however, incline to a clay color.

I find it very distressing to ascend the summit, being afflicted with a severe pain in the head. The natives also complain of the same. Several times, while in the upper regions, I have been attacked with violent vomiting of bilious matter. All these complaints subside as we descend the mountain.

Cherokees.

VARIOUS NOTICES.

School at Brainerd.

UPON the burning of the mission premises at Brainerd, in March 1830, the schools at that station were suspended; and owing to the time requisite for erecting other suitable buildings, the disturbed state of the mission, and other causes, the schools were not recommenced till lately. Under date of February 3d, Mr. Elsworth remarks—

Our school commenced three weeks since under favorable prospects. We have nearly our number of fifty scholars. Twenty came the first week. Applications are frequent which we are obliged to refuse. If the schools are suspended in that part of the nation claimed by Georgia, it would seem desirable that the others should be enlarged.

Tour of Mr. Thompson for Preaching.

Since leaving Hightower Mr. Thompson has spent as much of his time as the circumstances

of his family would permit in travelling and preaching in various parts of the nation; especially among the people constituting the congregations and churches at Carmel, Hightower, Haweis, and New Echota, from which the missionaries have been driven by the Georgia guard. Under date of January 25, he writes—

I have for the first time visited Creek-path and Willstown. At the former place I preached three times in the course of two days, it being a communion season, and at the latter I preached once. From Willstown I proceeded to Haweis, spent the Sabbath, and preached to a very considerable number of Cherokees. On Monday following was the monthly concert for prayer. My interpreter had met me here on Saturday. We called on some families in the former part of the day, and at night observed the concert with a number of the members of the church, and some others, together with the mission family. The season was an interesting one.

Mrs. Butler bears her afflictions with a good degree of fortitude, yet the weight of care resting upon her is at present great. She seems to me to have as much as she can well get along with. From Haweis I proceeded with my interpreter to Hightower, and preached on Wednesday to a large number of Cherokees a few miles below the mission station. Here the meeting was unusually large for one collected in the week time. Good attention was given, and after meeting the poor Cherokees expressed much satisfaction on seeing us, and signified their wish that we might again visit them ere long. We soon took our leave of them, as we had an appointment at New Echota the following day. At New Echota the meeting, though small, was not unusually so for that place. On the following morning we left for Carmel, and late in the evening we arrived there, drenched in rain, having travelled several miles while it was descending. The next day, Saturday, I was prevented from visiting, as I had intended, by the rain which fell incessantly. The Sabbath was pleasant, but the streams were all swimming, which prevented many from attending meeting. Thirty or forty, however, were present.

Chickasaws.

EXTRACTS FROM A LETTER OF MR. HOLMES,
DATED AT MARTYN, DEC. 24, 1831.

Disturbed State of the People.

The expectation of a removal beyond the river seems to have concentrated every thought to that one point. Even those who are determined to remain on reservations, as is the case with this neighborhood, are far from enjoying tranquillity of mind. Judging from what has passed since the

extension of the laws over the nation, they cannot promise themselves much undisturbed enjoyment. Instances of grievous oppression have now become common. One out of many I will relate, as it came under my own observation, and is of recent occurrence. A citizen of Mississippi, with an unjust claim, entered the nation with a civil officer, and carried forcibly away property to the value of several hundred dollars. The Chickasaw instituted a suit, and recovered the property; but by attending to this business, he sustained considerable loss at home, owing to his absence for several weeks; travelled more than eight hundred miles, bearing his own expenses; and paid a lawyer one hundred dollars for pleading his cause. It is a fact honorable to the court which has cognizance of the affairs of this nation, that in every case, I believe, without exception, the decision has been in favor of the Indian, who is uniformly the defendant. This, however, does not relieve the natives from the expense of seeing lawyers and attending courts.

Sufferings of the Emigrating Choctaws.

Martyn, the station at which Mr. Holmes resides, lies on the road leading from the Choctaw nation to Memphis, a route by which a portion of the Choctaws cross the Mississippi to their country in the west. The distance by that route is about 500 miles; a large part of which is an uninhabited wilderness. It could hardly be expected that many hundreds of healthy men and women could accomplish such a journey, even in the most favorable season of the year, without much hardship and suffering; but when all the inhabitants of an Indian town are gleaned up, the decrepit and the infant, the sick and the healthy, the well clad and the naked are brought together, and marched 500 miles through a wilderness, with few of those conveniences which white men possess for rendering a long journey comfortable, and during a winter of unparalleled severity, the suffering must be intense.

About a month ago several hundred Choctaws spent a part of three days in sight of Martyn, on their way to their new country. Although the contractor seemed to do every thing in his power to render their situation comfortable, there was still much unavoidable suffering. There were very aged persons and very young children in the company; many had nothing to shelter them from the storm by day or night. The weather was excessively cold, and yet a neighbor remarked to me a few days ago, that he had noticed particularly, and in his opinion, not one in ten of the women had even a moccasin on their feet, and the great majority of these were walking. An interesting girl, who was formerly a scholar at Mayhew, sustained a compound fracture of the arm several days before they reached

this place, and was brought thus far in a rough baggage-wagon. In compliance with our suggestion, a litter was made, and she was carried the remainder of the way to Memphis on men's shoulders. On her arrival there, a gangreen had proceeded so far, as to render it very doubtful in the opinion of the physician, whether an amputation would save her life. They, however, resolved to operate, and her right arm was taken off as near the shoulder as possible. Her parents were compelled to move over in two days, and she was left in the hospital.

A number of small companies have since passed, who were detained on the way by loss of horses and other causes. No provision could be made for them, and consequently they were, in some instances, very destitute. One party came to us and begged an ear of corn apiece, to relieve, for a season, their sufferings. Another party camped in the woods near us, about three weeks ago, and that night a storm of hail and sleet commenced, which was followed, in a day or two, with a heavy fall of snow. For more than two weeks there was continued freezing and colder weather than I have ever seen in this climate. During the whole of this time these suffering people were lying at their camp, without any shelter, and with very little provision. Much suffering was to be expected in the removal of the Choctaws; but if I am to judge from what I have seen and heard, the half was not anticipated.

EXTRACTS FROM A LETTER OF MR. STUART,
DATED AT TOKSHISH, JAN. 24, 1832.

Decline of Religious Feeling in the Church.

My labors do not appear to be blessed. The church under my care is not prospering but declining. Its members are decreasing. Some who once appeared well and bid fair for the kingdom of heaven, as far as we can judge from outward deportment, are now in the enemy's ranks. The defections of late have been confined to the blacks, with only one exception. One poor young man, a native, has been drawn away by the great adversary, and has given himself up to intemperance. A general and distressing apathy, however, prevails among all the members of the church, which is to be attributed, without doubt, to the present distracted state of national affairs. Their minds are diverted from the great concern, and taken up with present cares and future prospects, which has a deadening influence upon their religious feelings. Much anxiety prevails among them to know what course to pursue in the event of the removal of the Chickasaws. From what has already passed before their eyes, and from what some of them have already felt, they fear they shall not be able to remain among the whites in peace. The only alternative,

then, seems to be to remove; and the idea of being buried in the western wilderness, banished from the means of grace, having no one to break to them the bread of life, and to encourage and comfort them in their Christian warfare, is very trying.

There is, also, a great falling off in the attention to the gospel on the part of those who are still without. But few of the Indians now attend preaching. Our usual routine of religious exercises is still attended to. I preach twice on the Sabbath, and attend a regular weekly lecture and prayer-meeting, besides the monthly concert for prayer, and other occasional meetings. Since the commencement of the winter, which has been unusually inclement, I have not preached any abroad, except at Martyn on a communion season.

On the first instant our school at this place was opened. Miss Foster, of the Choctaw mission teaches. We have yet but nine scholars. We expect to board four in our family.

Choctaws.

EXTRACTS FROM LETTERS OF MR. WRIGHT
AND MR. MOULTON.

DURING the last two years, as has been often stated, the Christian portion of the Choctaws have been exposed to very protracted and severe temptation. The force of their laws has been broken, and intoxicating liquors have been introduced without restraint. They have experienced much opposition from that portion of their own people who still reject Christianity, and of late especially, since the commencement of preparations for their removal west of the Mississippi, they have been brought much into contact with unprincipled white men. Mr. Moulton, teacher of the school at Goshen, under date of January 24th, makes the following remarks respecting the

Character Sustained by the Church Members.

Many anecdotes illustrating the happy effects of the gospel upon this people might be mentioned. I will note one or two.

A native member of our church, purchased in the white settlements, fifteen or twenty miles from his house, a wagon for the purpose of removing his family. In the contract for the wagon, he engaged to carry the man who sold it to him thirty bushels of corn. Owing to unforeseen events he was unable to start from home with the corn before Friday. About this time he received word that those who were to remove must assemble the next day at the place of rendezvous. He proceeded on with his corn, but did not discharge his load till Saturday evening. The next day was the Sabbath. Necessity seemed to urge

his immediate return; yet he was required to keep the Sabbath holy. He yielded to a sense of duty and rested till the Sabbath's sun had set. He then harnessed his team and started for home, where he arrived, by travelling all night, the next day. I was at his house when he arrived. He immediately told me the circumstances, and with a countenance expressive of concern said, "I am afraid that I have broken the Sabbath, because I did not wait till this morning." The white men where he staid, he said, spent the Sabbath in playing at marbles.

About the time that the above took place, I had occasion to be often at the house of the man of whom I have been speaking, over night. He, his wife, her mother, and a brother are members of our church. Morning and evening prayers were regularly attended, and I think with as much interest as in our best regulated Christian families. Family devotions were conducted by the females in the absence of the men. I have noticed them, after family worship was concluded, retire to another room, and heard them there singing the songs of Zion, and listened to the accents of prayer falling from their lips, till I could recount three or four prayers offered by as many individuals, and these both male and female. I have every reason to believe that it was their love to their Savior which prompted these acts of devotion. Peace and happiness seemed to smile upon their humble dwelling.

Mr. Wright, who has been the missionary at Goshen, and who spent the last summer in the northern states, superintending the printing of books in the Choctaw language, has recently proceeded to the new Choctaw country to commence a mission there. Previous to his crossing the Mississippi, he visited the scene of his former labors, respecting which he remarks—

Goshen is now a lonely deserted place. It has no school nor meetings for religious worship. After the emigrating party left, the school was so much diminished that it was discontinued, and will not probably be resuscitated. Almost all the seriously disposed part of the Choctaws in this part of the nation, including the members of the churches at Goshen and Emmaus, and indeed all the more industrious and better part of the Choctaws have gone.

At a protracted meeting at Goshen in October three were added to the church and three suspended. The present number of native members is eighty-six. The greater part of these afford the most satisfactory evidence of having passed from death unto life, and that they will be bright gems in the Savior's crown of glory. The Christian Choctaws have, as far as I have learned, so conducted on their present journey as to adorn the doctrine of God their

Savior. The Captain of a steambot who carried a party of 200 up the Washita said he never saw any people conduct better or appear more devout. They had morning and evening prayers and spent much of their time on board the boat in reading and singing hymns. A part of this company belonged to the Methodist society.

Some statements respecting the conduct of the Choctaws while on the way to their new country were inserted at p. 28. Various other statements of a similar character might be inserted, showing that the introduction of the gospel among them has not been in vain. "The captain of a steambot who carried a portion of the Christian party said, without any interrogation, that he had seen a great many people from different countries, and had done business with them; but he had never before seen such people as he carried up the river. They were constantly reading or teaching, and on the Sabbath they did nothing but sing and pray. It seemed like a continued meeting all the way."

Arkansas Cherokees.

EXTRACT FROM A LETTER OF MR. A. HITCHCOCK, DATED DEC. 17, 1831.

Boys School at Dwight.

THE class of studies pursued, at the school at Dwight, the manner of teaching, and the progress of the scholars may be learned from the following statements.

It is I believe conceded on all hands, that our schools are very much improved, and it is attributed as generally to the modern helps we have been enabled to employ. It is found that small Indian children are as much interested with subjects within their reach, such as simple arithmetic, grammar, geography, geometry, natural history, Scripture prints, &c., as any other children. And I am often delighted to see with what avidity they will seek after even common things, if presented in an interesting manner. All my little scholars, except those quite recently received, have made very good progress on the maps of the world, the United States, and Europe. These three I have hung up in my school-room, drawn by myself, upon a large scale. On the map of the world they will readily give the principal divisions, such as continents, oceans, seas, capes, islands, &c.; together with latitude, longitude, and the zones. On the map of the United States they can give the several states, their boundaries, capitals, large rivers, large lakes, &c.; and on the map of Europe the same. They are exercised on a black board in various ways. In numeration they can read any number up to tens of thousands, both in English and

Cherokee. They have likewise attended to their own language, fourteen having learned to read it, by having verses of Scripture written on a black board, in their own characters.

They have likewise made better progress in reading English, than at any former time. The large scholars have, I think, made good proficiency. Their studies have been arithmetic, geography, history, grammar, geometry, astronomy, and algebra, with writing and drawing maps. One of them, formerly a member of the school at Brainerd, has been in this school a little over a year. When he entered here, his knowledge extended only to spelling, reading, and writing. He has since acquired a good knowledge of Colburn's system of arithmetic, having gone through his first lessons, and twice through the first part of his sequel, and has pursued his algebra as far as the sixth section. He has been nearly twice through Woodbridge's Geography, parses grammar with ease, and has gone as far as the 109th article in Walker's Geometry. Other scholars are attending to the same studies, except algebra, and are doing well. The young man just referred to we consider quite promising. This would especially be the case if he should become pious.

Several of the boys are evidently under the teachings of the Holy Spirit, though we have no reason to think they have been born again. We feel that we have reason for unfeigned thanksgiving to God for what he has done for us within a few months past, and we feel that the Spirit has not departed from us. There is still an interesting engagedness, on the part of Christians, in prayer and labors for the conversion of sinners, and an evident moving of their souls. We crave the prayers of all who desire the salvation of the Cherokees, that God would carry on his own work in his own way, and accomplish a complete deliverance for this people.

Osages.

EXTRACTS FROM A LETTER OF MR. JONES,
DATED AT HARMONY, JAN. 19.

The School.

THE average number of Indian scholars for the last year was from 36 to 40. The good order which has prevailed among them, the progress they have made in their studies, in the domestic arts, and in agriculture, when we look no farther than the present, is highly flattering. In the course of the year, several gentlemen of some distinction have visited the school, and have spoken in the highest terms of commendation, both as it respects the progress the scholars have made in their studies, and of their general appearance. Mr. Choteau, the agent, to express his good will, has presented to the mission a bell, weighing thirty-three pounds.

Several other small presents have been given as marks of approbation, and as a source of encouragement to the scholars.

Two or three scholars have left the school, the most of whom are now under French Catholic influence, whose very breath seems to poison and blast the labor of our hands. It is a matter of deep regret that so many, reared under the fostering care of your missionaries, should be swallowed up in iniquity. Thus far, as a matter of course, they claim all the girls educated in our school. You cannot think strange, that to be daily witnesses of the increasing degradation of those nourished and brought up as children, should have a tendency both to weaken our hands and to discourage our hearts.

Many French Catholics early ascended the Mississippi river and its branches, and are now found settled on the borders of the Indian territory. Some have entered it. They intermarry with the Indians, and by their intercourse exert much influence over them. They have no schools and no religious instruction, except that they are visited by priests once or twice a year.

Encouraging Appearances.

We are not, however, without hope that these days of darkness will eventually pass away. We bless God that a brighter day seems to be dawning upon us. Present appearances favor the idea that the great Shepherd of Israel is about to take some of these tender lambs under his own charge, by gathering them into his fold. For some two months past more seriousness has prevailed among the youth at this station. After laboring for ten years in this barren heath, you may well suppose, that even the prospect of some precious fruit would have an exhilarating effect upon our spirits. To be permitted to merely break up the fallow ground, that those who come after us may not sow among thorns, is a high privilege, but to gather in the golden grain is in the highest degree encouraging.

We are sensible, that to labor for Christ, whether in the wilderness, or in the harvest field, should be a sufficient inducement to active exertion, and that it should be the high source of our rejoicing. With great pleasure we listen to the recent triumphs of the cross both in heathen and in Christian lands, and we believe it has the effect to lead us to pray and sigh for the salvation of the Osages. We are so far removed from them, our numbers so few, our calls so numerous and pressing, that it is out of our power to do much directly towards proclaiming the gospel among them. Our work seems to be to raise up lights, and send them forth to guide these wandering souls in the pathway of life. Pray for us that we may labor in this department with renewed diligence and with disinterested love for Christ.

Offshoots.

EXTRACTS FROM A LETTER OF MR. BOUTWELL, DATED AT FORT BRADY, SAUT DE STE MARIE, JAN. 26.

Mr. Boutwell, who is destined to the Ojibeway mission on Lake Superior, did not proceed with Mr. Hall immediately to La Pointe, but has spent the year at Mackinaw and the Saut de Ste Marie, in order to avail himself of the greater advantages there offered for prosecuting his studies, as stated at p. 334 of the last volume.

Progress in the Ojibeway Language.

Four months have now elapsed since I left Mackinaw. Time never glided more swiftly, and I can also add, seldom more pleasantly. Dr. James, of the U. S. army, has treated me with the utmost kindness, and not only the Dr. but Mr. Schoolcraft, Indian agent, and other friends who understand and speak the language, have given me every aid I could desire in rendering my stay profitable as well as pleasant. Though I do not carry away so much spoil as I could wish, yet I am constrained to acknowledge that God has helped me to accomplish more than I ever anticipated. You will not conclude that from a residence here of four months, I feel as if I had acquired the language, or that I am able to speak it. No; I feel that God has helped me, and helped me much, in enabling me, though imperfectly, to understand another as he speaks, or to make myself understood by him.

The language, so far as I can judge, is not so difficult of acquisition as I anticipated, but far more regular in the variation of the verb, which seems to be the grand key to a correct acquisition of it. It may seem almost incredible when I say that I have written out between 3,000 or 4,000 different forms of one verb—the verb *to hear*.* Dr. James is of opinion that a few other verbs are even more copious in their variations, than this. From the comparatively little I have been able to acquire, I am fully satisfied, that when you have once conquered the verb, you have acquired the language.

Since I left New England God has gone before me, not only spreading my table, but in raising up friends most dear to me, who have vied with each other to help me

* Every affirmative form has its corresponding negative. Our English auxiliaries and some adverbs are merged in the verb itself. Some of the variations which I have written out are the following—*intransitive, affirmative and negative; transitive, inanimate, affirmative and negative; transitive animate, affirmative and negative; passive, affirmative and negative; reflex, affirmative and negative; reflex, causative, affirmative and negative; reciprocal, affirmative and negative; indefinite, causative, affirmative and negative*. To all the animate and inanimate forms there is also a causative affirmative and negative.

in my work, and yet not my work, but God's. Never before did I feel so much the truth of the declaration, "Except the Lord build the house, they labor in vain that build it." To say all in a word, I have not worked, but God has worked in me, and by me.

On Monday next, Providence willing, I shall leave the Ste Marie for Mackinaw. Do you ask how I go? I answer as others go, on snow shoes, taking my axe, blankets, and provisions on a dog-train, which is the only mode of travelling here at this season, unless I should carry them, as some do, on my back.

Effects of the Gospel at the Ste Marie.

I leave my friends at the Ste Marie, when I am most inclined to remain and gratify the wishes of those whom I love, and to whom I feel much indebted. At this time God is in our midst. Some of the soldiers in this garrison are now trembling in view of a coming judgment. My little study has become a place of resort for the anxious inquirer.

Mr. Boutwell states that the officers and soldiers of the garrison attended public worship much more constantly and seriously than they had previously done; that interesting classes for studying the Bible had been organized, and met regularly every week; and that some gave encouraging evidence of having been born again. A missionary of the American Home Missionary Society was laboring at the place.

The Indian mission here, under the superintendence of Mr. Bingham, is also sharing richly in the blessing.

Among those who give evidence of a saving change, are two or three Indian young men. In a conversation with one of them, 17 years old, I asked him how he used to feel before he heard of the Christians' God and the Christians' Savior? He replied, "When I was a boy, very small, as we were moving from one hunting ground to another, the old men used to collect the children at night and spend the evening in telling them what they had heard from their fathers. One thing they told us was that the Great Spirit, who made heaven, and made earth, and made all the people on the earth, would one day destroy all that he had made. This made me feel very bad, and I would go away and lay down, and cover my head in my blanket, and cry all night, and could not sleep. Sometimes I would wish I never had been made, if I could live only a few days and then must die. But now, since I have heard of the true God, and of the Savior, and of heaven; and since I have loved God, I am willing to live while God has any thing for me to do, and I am not afraid to die, for I hope then to be with God and the Savior. My friends laugh at

me because I pray, and try to tell them what I have heard about God; but I do not mind that; I cannot help pity them, and pray more. And when I think of my father and mother, my brothers and sisters, who do not love God, I feel so bad I cannot help crying, and going away and praying for them.

Having proceeded thus far, I said to him, I am soon to write my friends, have you any word you wish me to say to them? "Yes," replied he, "tell them I am glad that God has sent you to my people, and I wish you to ask your friends to pray for me, that I may love God more, and that he will give me a heart to serve him till I die. I am only a little child, very small, very weak, his eyes are just open, he is just getting up and learning to stand, he can only walk a little, he has heard a little, and he knows only a little. But your friends have always heard of God, they know how to pray for me."

He visited me, almost daily, wishing to be instructed. He now can repeat the ten commandments and several hymns in his own language. Before he left this place with his father for their hunting-ground, I proposed to him to accompany me into the interior. He was much pleased with the thought of being instructed, and expressed a desire of doing something to benefit his people. He can address them directly, pray in their language, and give them a practical demonstration that the white man's religion is better than the Indians' religion. His father is an Indian well known and much respected in the interior. This circumstance will, under God, secure their respect for him, and gain an influence for me that I might not otherwise be able to exert. His father cheerfully consented that he should go with me. He is very modest and unassuming. His conduct and influence, so far as I have been able to see and learn, are strictly Christian. He is quick of apprehension, and exhibits the characteristics of a strong mind. His Indian name is Poquotchenini—the wild man. I trust that he is no longer what his name signifies, but sitting at the feet of Jesus, clothed, and in his right mind.

Indians in New York.

EXTRACTS FROM A LETTER OF MR. WRIGHT,
DATED AT SENECA, FEB. 11.

Death of Mrs. Wright.

The health of Mrs. Wright was poor when she joined the mission last fall; and it was thought expedient that she should spend the winter with a relative in Hudson, Ohio, with the hope that she would be able to engage more actively in missionary labors in the spring. But the Head of the Church has seen fit to remove her at her

very entrance on the missionary work. She died about the middle of January, after enduring much suffering. Her bereaved husband remarks, "I hoped that she would be my example and consolation. She loved the cause of Christ. She loved the Indians. She was willing to sacrifice her all for their salvation. She had previously sacrificed her all to Jesus, and when he came and called for her, she was ready to relinquish that hope for which alone she manifested any desire to live."

Admissions to the Church at Seneca.

The serious attention to religion which prevailed at this station about a year ago, resulting in the conversion of a considerable number, has been repeatedly noticed before.

Our communion was on the 15th ult. at which thirteen members were received. One of these had been baptised in childhood. The church renewed their covenant engagements; and, in addition to the former covenant, engaged that no present or future member of the church should drink any ardent spirits, except when prescribed by a regular physician, in case of sickness; and that no one should enter into the marriage relation without having the ceremony performed in a Christian manner. The latter article was one of their own proposing, and an exceedingly important regulation. The following Sabbath, nine men, some of them chiefs of high standing, came forward with those with whom they had lived as wives, and were solemnly and publicly united in marriage; thus in a measure removing one of the greatest stumbling blocks which has been thrown in the way of the people. On the same occasion fifteen children were dedicated to God in baptism.

Churches at Cattaraugus and Alleghany.

During the latter part of January I visited Cattaraugus and Alleghany. Though neither of these places enjoys a revival at present, the Lord is still granting to both the churches a good degree of prosperity. At the former place three persons were admitted to church-membership, one couple married, and six children baptised. At the latter eleven were received to communion; there were thirteen marriages, including one couple, the principal chief of the nation and his wife, belonging to the Buffalo reservation. Fifteen children were baptised. Several more would probably have been received into the church could we have found time for their examination. Both these churches have adopted the same regulations respecting ardent spirits and marriage which were adopted by the church in this place. The former now has 53 members.

During my absence, twelve days including two Sabbaths, four persons belonging to

the Christian party, and I believe two of the heathen party, were called into eternity. Another was buried yesterday. These solemn visitations will I hope produce some good effects on the people, if not upon the missionary. One young woman expresses a hope, who says her feelings were excited by these providences. We hope she will not prove to have deceived herself. The Indians have, of their own accord, called a convention of all the mission churches, which is to meet at Cattaraugus on the 27th inst. I believe the object is to make arrangements for a similar convention annu-

ally. I have received no formal invitation to attend, but presume they will expect me; and if present I shall endeavor to have some new measures adopted for the purpose of giving greater efficiency to the temperance societies on all the reservations. The meeting will probably continue through the greater part of the week, and most of the church-members from the different reservations will be present. Probably this year will not present another so favorable opportunity for giving an impulse to their spiritual feelings.

Proceedings of other Societies.

FOREIGN.

Church Missionary Society.

ABYSSINIA.

THE mission of Messrs. Kugler and Gobat to Abyssinia has been repeatedly noticed in previous volumes. The following extracts from a letter of Mr. Gobat to the Rev. Mr. Blumhardt, principal of the Basle Seminary, presents various particulars respecting the state and prospects of the mission in June 1830.

Disturbed State of Abyssinia.

I shall be compelled to take up my winter quarters at Gondar, without knowing how it may please God to support me. I have, as yet, wanted nothing; and, although there have been many disturbances at Gondar since I came, I have had no cause to fear. One day, however, I was told that there had been a battle in the midst of the city, in which several lives had been lost, and that plunder had commenced: friends pressed me so strongly to take refuge in a neighboring church, that I yielded at last to their entreaties: and on the morning of the next day the soldiers entered my house, to sack it; but they only found a little bread, which they devoured with water.

The interior of Abyssinia is now in a worse state than ever.

In the midst of all these troubles, there is one spot at Gondar which is as tranquil as Berne: when any one apprehends danger, he takes refuge there, and is in perfect safety.

The province of Tigre and the little kingdom of Shoa are very tranquil: all the rest of Abyssinia is more or less in distress and trouble: for all that, I see much less of danger in travelling or dwelling in Abyssinia than I could have believed. In Tigre, even when there is war, the person and property of private persons is almost always safe. In the interior, when there is no war, all goes on well: and if war suddenly rises, there are many cities of refuge, where there is no danger; as, Waldeba in Samen, Taras, Sabar, Avagara, the Etchegua's quarters at Gondar, and Conaral, on the borders of the Lake of Dembea. The numerous churches are special places

of refuge. There is never war in the interior of Shoa: on that account, a white man can easily make friends, in a moment of danger, with two chiefs of opposite parties. For instance, the greatest enemies of Oubea, who have authority at Gondar, have asked me if I was a friend of Oubea; to which I have always answered plainly, "Yes; it is my interest to be the friend of every one." This has been sufficient to gain me their friendship.

Distribution of the Scriptures in Gondar.

When I left Tigre, it was my intention to remain only ten days at Gondar: therefore I believe it is for some purpose that the Lord has thus shut me in: at least, it gives me a better opportunity to make known the gospel than I have ever before had. If I had a thousand copies of the Bible, I could advantageously dispose of them; but in Abyssinia, and especially at this season of scarcity, the Bible must be given; for the Abyssinians really have not the means of buying. For several weeks past, persons have been continually coming to me, to ask for a gospel. I have distributed them in all parts of Abyssinia, and I find that in many places they have been copied. At first they did not set much value on it, because it was not the Ethiopic gospel, the language in which they are accustomed to read. When I found that, I gave six copies to the Etchegua, to distribute them as he pleased; and since he has disposed of two copies, all who can read come to ask for them. I have reason to believe, that whenever we multiply copies of the Bible in Abyssinia, it will soon effect a great change in the country; for those who are instructed a little particularly admire the writings of St. Paul, while the other sects that I have seen in the Levant scarcely know their names.

Discussions with the Abyssinians.

At first, when they questioned me on critical points, I spoke with caution: but the Abyssinians have much less prejudice against Europeans than I expected after reading the works of Bruce and Salt. I have almost always my house full of people; and every day some priests come, with whom I speak as freely as I should speak in England: for, to the shame of my country, I must own that, up to this time, the Abyssinians are more tolerant than the Swiss. I do not conceal a single opinion, nor keep back any information;

and now I find myself respected by all the priests, and, I may say, beloved by many others. The governor of Gondar, Cantuba-Cassia, is, above all, particularly attached to me; and, like many others, he is not yet quite certain whether I am a man or an angel. They talk, very generally, of requesting me to become Abuna, or bishop of Abyssinia: even the Etchegua, some time ago, thought the same; but I imagine that now he has changed his mind; for the two last times that I was with him I had some serious discussions with him; once, on auricular confession, and absolution given by the priests; and the last time I spoke against the worship and invocation of saints. When I began to prove to him that the virgin Mary was a sinner, and that she was only saved by the same grace of God in Jesus Christ which saves us, he became a little angry; and having no scripture proof in his favor, he contented himself with maintaining that Mary was in herself pure and holy, as well as Jesus. I also grew a little warm; but when my servants, who were at the door, saw that he was angry, they came in to beg him, according to custom, to let me go; saying, that we had much to do.

Prospects of the Mission.

My chief aim in coming to Gondar was to secure friends, in order that, eventually, if we should have enemies at Tigre, there might be here a right view of our faith; and that, if we should be persecuted in Tigre, we might find an asylum in the interior. And I think that I have sufficiently succeeded. The Abyssinians very seldom contradict me; because I prove every thing I say by the Bible, for which they have much greater respect than papists and Greeks.

It would be very difficult for me to tell you, on the whole, my opinion of the Abyssinians; for there is not, perhaps, a people in the world who unite so many virtues with so many vices. One day I am all joy, with the hope that in a short time the Abyssinian mission will be crowned with glorious success: the following day I am cast down to the very dust, by the idea that all attempts will be useless: for the Abyssinians very quickly yield to the truth; but it is only for a while; they cannot make up their minds to quit so much as one of their customs. When they are told of their evil deeds, they confess that we are right, and appear to be humbled on account of it; and when they are told of the love of God in Christ, they appear sensible of it for the moment, but very soon forget it.

The men think they are made for war: they are very idle. The women are active; and as long as they remain with their first husband, they are, in general, virtuous. When the Abyssinians restrain themselves within the bounds of decency, they are of a lively and agreeable character. They are not such boasters as the Arabs, and, in general, they are not slanderers: and if a superior be ever so little exempt from the grosser vices, they never speak evil of him. In this respect they are superior to Europeans.

I cannot say that I know of any one truly converted; but I have some friends among the young scholars, of whom I have much hope. There is, especially, a young Abyssinian of Shoa who seems likely to be very useful. When I shall return to Gondar with a greater number of copies of the gospel, he will conduct me to Shoa, introduce me to the king, his friend, and then go with me to establish a mission among the Galla.

SOUTHERN INDIA.

VARIOUS miscellaneous notices respecting the interesting mission of the Church Missionary Society in Tinnevely were inserted at p. 355 of the last volume. Extracts will here be given respecting the state of the mission as reported at the end of the year 1830. It can excite no wonder, considering how imperfectly the natives have been instructed, and from how mercenary motives they have been accustomed to act, that the hopes of the missionaries are in many instances disappointed.

State of the Congregation.

It appears, that at the end of 1830 the congregations in 261 villages consisted of 2,239 families or houses, containing 8,138 souls; but, comparing the present list with the abstract prepared in July 1830, it seems that during the last six months there has been a decrease of seven villages, with 146 families, containing 257 souls. The actual deficiency is more than this; but is made up by the accession of new villages and families.

This deficiency, during the last six months, has arisen from various causes. One is, that persons who join the Christian church from no other than worldly motives soon find themselves disappointed, and then go back again to their old ways; saying, "What have we got by Christianity? Why then should we stay any longer in it?" Another cause is, that such persons as at first joined the church from better motives, find that they did not count the cost well: they do not like spoiliations and other persecutions, get frightened, and then, after a time, leave off professing Christianity. These persons usually get wiser, and return again; as several have already done since the list was made. A third cause is, calamities, such as sickness and death; which occasion the enemies of the gospel to endeavor to excite old superstitions in their minds. For instance, if a child falls sick and dies, the heathen relations and priests immediately beset its parents with such words as these: "This calamity has befallen you because you have left your swamy (idol god) and become Christians. Return, therefore, immediately, and sacrifice as before; then the swamy will do you no harm."

But the Lord does not fail to shew them their folly. For example: a man backslid on the death of one of his children, and offered sacrifice again to devils; but whilst going on in this way, two more of his children died. His eyes were then opened: he and his wife returned to the congregation, confessing their sin, and requesting to be received again.

There have also been instances of persons beginning to profess Christianity with every appearance of sincerity; but, secretly, designing only to force their enemies to desist from further opposition in their temporal concerns; who, being their relations, yielded to them, in order not to have the reproach of some of their number being Christians. This is chiefly the case among the higher castes. It has occurred, also, that people mistake the cause and design of afflictions and persecutions: indeed, it is common for them to think, that since they have renounced idols and serve the true God, they ought to be free from them, at least that they ought not to suffer on account of their conversion; and it

naturally puzzles them still more, when they see themselves ill-treated by European Christians themselves. On such occasions, some, who have not the root of the gospel much in their hearts, begin to murmur, as the Israelites in the wilderness, and grow indifferent in their attendance on the means of grace.

The love of ease and money, the natural attachment to early habits and superstitions, and the countenance of the great and powerful, are mighty instruments in the hand of the arch-enemy, to deceive many here, as well as everywhere else.

Still, the power of Christ and his gospel is apparent, and spreading. While in a congregation some are overcome by the enemy, the rest remain steadfast and endure many afflictions; declaring, that they will lose every thing, and even life itself, rather than return again to heathenism; and divine providence helps them. In many villages, the number of Christians, or rather catechumens, has, during the last six months, increased. Fourteen new villages, in various directions, have been added to the list, where a larger or smaller number of families have renounced heathenism: so that, notwithstanding the defect noticed above, the knowledge of the gospel has been spreading considerably for the last six months; and more temples to the living God have been reared.

Since July 1829, during the last eighteen months, the number of baptised has increased by 377 souls; of which the newly baptised are

	Men.	Women.	Child.
Baptised formerly as	89	29	51
Roman Catholics,	55	72	81
Total,	144	101	132

Total, 377 souls.—Many more might have received the sacred rite, but for the want of ordained ministers. Only a very few of the baptised have been induced to backslide, from the causes before mentioned. I trust the Good Shepherd, who gave his life for them, will seek them, and lead them back to the fold. The rest hold steadily on their way, and are more and more edified.

We have but few congregations of the low caste; among whom, as heathen, drunkenness is very common, to the great annoyance of the rest. In one place where they have become Christians, they are now so much freed from this abominable vice, that the heathen enjoy more quiet, and express themselves much pleased with the change effected by Christianity. The liquor-sellers, likewise, have been greatly reduced in that quarter.

They have likewise improved in dealing justly. This is appreciated even by the heathen. For instance, the brahmins of P—, several years ago, gave some land for the formation of a Christian village; which is now in a pleasing state, consisting of a church with 41 houses. The same brahmins, pleased with this village, gave, a few months ago, another piece of land, for the formation of a second Christian village in their neighborhood: and now they have requested us to accept of at least a part of the heathen village of P— itself, for the same purpose; with the express declaration, that all their cultivators should be Christians, because the Christians are more faithful and prompt in paying their dues to the land-owner than the heathen are. This is certainly very gratifying, and comfortable to our hearts.

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The Duties and Conduct of the Catechists.

At the end of June 1829, there were 53 catechists and assistant catechists: now, at the end of December 1830, there are 68—an increase, therefore, in the last eighteen months, of 15. There were, for a few months, four assistant catechists more, in new stations where it was hoped the small beginning would be successful; but the people soon discovering other views, the teachers were recalled.

Five catechists were dismissed during the year, partly for continual negligence in the great work, partly for ill-behavior. One who was dismissed for ill-behavior soon shewed signs of true repentance; and freely acknowledged his error before his congregation, with suitable exhortations to them to beware of the spirit of lies.

During the year 25 native converts were preparing to be catechists; of whom 19 had been stationed. In the seminary there were 34 youths, making 81 received into it since it was opened in 1821. The number of schools, December 1830, was 65; containing 1,803 boys, and 83 girls: making, during the preceding 18 months, an increase of 20 schools, 766 boys, and 30 girls.

DOMESTIC.

BAPTIST GENERAL TRACT SOCIETY.

THE society held its eighth annual meeting in Philadelphia, January 4, 1832. The society has suffered much pecuniary embarrassment, which has occasioned a partial suspension of its operations. It is, however, now going forward with better prospects. About \$3,000 of its debts remain still unpaid. One legacy of \$500 was received during the year. In the report of the society it is stated that the most important fields of its labors are the valley of the Mississippi, the colony at Liberia in Africa, and the Burman Empire. Eighty Baptist churches in Missouri and Illinois, and seventeen in Kentucky have received a donation of a set of the society's tracts during the year. It is estimated in the report that at least \$2,000 ought annually to be expended by the society in these fields.

PRESBYTERIAN EDUCATION SOCIETY.

THE following statement respecting the organization of this society is taken from the Journal of the American Education Society:

The Rev. William Patton, of New York city, has been appointed Corresponding Secretary of the Presbyterian Education Society, in the place of the Rev. E. Cornelius, who resigned that office to become Corresponding Secretary of the American Board of Commissioners for Foreign Missions; and Mr. John J. Owen, an agent of the society has been appointed Assistant Secretary.

The Presbyterian Education Society includes the following branches and agencies. The officers mentioned, devote their whole time to the concerns of the society, in their respective fields of labor.

1. Western Education Society, in the western part of New York. Rev. O. S. Hoyt, Utica, Secretary, and Rev. C. Eddy, Auburn, General Agent.

2. Western Reserve Branch, including the Western Reserve, in Ohio, and Michigan. Rev. Ansel R. Clark, Secretary and General Agent.

3. Western Agency, Cincinnati, Ohio. Rev. Franklin Y. Vail, Secretary and General Agent.

4. Indiana Education Society.

5. West Tennessee Agency, Maury County.

6. East Tennessee Agency, Maryville.

A permanent agent is about to be appointed for the south western portion of the United States, including the fields occupied by the last two agencies.

The reports presented at the late quarterly meeting of the directors, in New York, exhibit a degree of prosperity in the operations of the society, especially in the west, which has hitherto been unexampled. As many as fifty young men, it is expected, will be placed on the funds of the Western Reserve Branch alone, the present year. The East Tennessee Agency recently received twenty-two young men, and expect, within a year, to receive as many more. Revivals of religion are rapidly multiplying pious young men, and preparing the way for a speedy and large increase of ministers of the gospel, especially in connection with the labors of education societies: while the system of uniting manual labor with study, is increasing the facilities for obtaining an education, with but small appropriations from benevolent funds—and with decided gain, as it respects vigor of body and mind.

The Presbyterian Education Society will be conducted on the same principles as heretofore; and the directors, animated by the cheering prospects which are opening before them, will urge on the work committed to them, with untiring diligence, and a constant reliance on God for

greater and greater success. All applications for aid, by candidates possessing the requisite character and qualifications, will be received, if made in conformity with the rules of the society.

AMERICAN EDUCATION SOCIETY.

THE Rev. William Cogswell, General Agent of the society for New England, was, on the resignation of the late Rev. E. Cornelius, appointed to be Secretary and General Agent; and Mr. B. B. Edwards was appointed Recording Secretary and Editor of the American Quarterly Register.

At the meeting of the directors of this society, held on the 11th of January, and of the Presbyterian Education Society, held on the 27th of December, appropriations were made to the beneficiaries of the two societies amounting to between \$8,000 and \$9,000. Forty new applicants were received on probation.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE Rev. Joseph Brown, seamen's preacher at Charleston, S. C., during the last eight or ten years, has recently been appointed Corresponding Secretary of the American Seamen's Friend Society, in the place of the Rev. Joshua Leavitt, who has recently resigned; and is to remove to the city of New York, and enter on the duties of that office in the course of the spring.

The Western Seaman's Friend Society, whose object is to exert a religious influence on the watermen employed on the western lakes and canals, has recently held its annual meeting. It employs two chaplains—one at Buffalo, and one at Cleveland.

Miscellanies.

CHRISTIANITY THE CHIEF INSTRUMENT IN ENLIGHTENING AND REFORMING THE WORLD.

THE following paragraphs are extracted from an article in the American Quarterly Register, 'on the waste and misapplication of mind.' After noticing the claims which have been set up in favor of infidelity, as being the most promising instrument in elevating and improving the human character, and the results of its operation wherever the experiment had been made, the writer proceeds—

The truth is that infidelity brings no testimonials. The nation or tribe cannot be named, that has been enlightened or improved by it; and whoever expects a favorable result from the experiment, must expect it on the ground of her arrogant but unsupported assertion. He must expect it against the evidence of past facts; and against theory too: for the very uncertainty and incompleteness of infidel systems—their darkness

respecting the character and will of God and the retributions of a future state, and their want of authority render them utterly defective in power of motive, either to incite or restrain.

The other class of men to whom I alluded, have looked to the dissemination of pure Christianity as the only adequate means of raising men from their degradation—of calling all the powers of intellect and moral feeling into healthful action, and directing them in their proper channels. This class of men have reasons for thus judging. They see in the history of the world, that Christianity has been the only thing which has taken the lead in reforming men. Other causes may have contributed to carry on the reformation which religion had begun; but none of them have had boldness or energy to begin. So far are they from it, that they are constantly giving ground before the evil passions of men, and are wholly unable to keep up a standard of morals, and to prevent its fluctuation. Individual enthusiasm in the pursuit of science, foreign dangers, or great national enterprises may hold society together for a time, and give it a pleasing and flourishing aspect; but its

internal energies, assisted by all that philosophy can furnish, are not able to maintain successfully the struggle with the causes of deterioration existing in the human character. India and Egypt, Greece and Rome are proofs of this position. They are not now what they once were. Certain causes, operating in combination, gave them for a while an artificial health; but disease was in them, and there was nothing there to eradicate it. They soon grew sickly; decayed gradually; sometimes imperceptibly; and at last died.

In the two ancient republics, so famous for the literary legacies which they have bequeathed to us, there were indeed many splendid instances of intellectual cultivation; but in these very minds, which shine upon us from antiquity like stars from the distant and dusky horizon, there was no desire, and no benevolent principle to inspire the desire, to send knowledge down through all the ranks of society. Did Pericles, or Cicero, or the Antonines ever invent a system of free schools? And what amount of argument may it be supposed would have been necessary to convince them that the common people had minds worthy of cultivation? or that any system of general instruction was practicable or useful? It is perfectly safe to say in the most unqualified manner, that the mass of mind in a nation has never been so called into action as to constitute an enlightened community, where the Christian religion did not prevail.

MISCELLANEOUS INTELLIGENCE.

BOMBAY PRESIDENCY.

FIVE natives have been received into the mission church by Mr. Stevenson of Poona, one at Hurnee by Mr. Mitchell, one at Bombay by Mr. Wilson, and two at Kaira by Mr. Fyvie.

The *Oriental Christian Spectator*, published monthly at Bombay, contains portions of a controversy, carried on principally by Mr. Wilson, a Scottish missionary at that place, and some leading men

among the Parsees, in the Sumchar and the Hurka and Wurtuman, two native periodical publications. Another controversy has been conducted through the Sumchar with the Mohammedans. Much interest and inquiry seems to have been awakened. The editor of the Hurka and Wurtuman has been furnished with copies of the gospel of Matthew in the Goojuratte dialect for each of his subscribers, which are recommended by him for their perusal.

The Bombay Tract Society during the year 1830, printed 25,500 tracts, averaging 35 pages each, and in all equivalent to 2,200 volumes of 400 pages. Nearly all these have been distributed. Four new tracts were added during this year, making the whole number in the series fourteen.

The Bombay Bible Society put into circulation during the year ending September 1830, 339 Bibles and 4,817 Testaments. Since its formation in 1813, it has circulated 12,189 Bibles, and 42,365 Testaments, in about twenty languages and dialects.

A society has been organized in Bombay for promoting the education of the poor, and a boys' school and a girls' school opened; the former of which contains 14 boarding scholars and 55 day scholars; and the latter contains 100 boarding scholars. Schools in Surat and Tanna are aided by the society. The expenses of the schools was about \$16,000.

SYRIA.

Messrs. Newman and Parnell, who left England during the winter of 1830—1, with the intention of joining Mr. Groves at Bagdad, have been providentially detained at Aleppo; where a favorable door seems to be opened for them to prosecute their missionary labors. Messrs. Bird and Whiting, who received letters from them in August, were about sending them a quantity of Syrian Scriptures for distribution among the Syrian Christians near Mount Tor.

MALTA.

Mr. Keeling, Wesleyan missionary at Malta has under his care a promising school of about 60 Maltese boys and girls. More than twice that number have been urged upon him, and refused solely for want of room. This school seems to awaken no opposition—a proof of the improved and still improving state of feeling among the people on the subject of education.

American Board of Commissioners for Foreign Missions.

STATEMENT RESPECTING THE PRESENT CIRCUMSTANCES OF THE BOARD AND ITS MISSIONS, AND THE IMPORTANCE OF ENLARGING ITS OPERATIONS.

THE appeal to the churches, made a year ago in many of the religious newspapers, was not in vain. The receipts of the Board began soon after to rise, and have met the expenses of the year. They supported ninety missionary families among the heathen, and nearly fifty unmarried laborers. They kept a thousand schools, containing more than fifty thousand scholars, in constant operation. They employed the press in different languages, at the rate of fifteen millions of pages a year. They added two printing establishments to the number already in use by the Board. They paid a debt of nineteen thousand dollars; and sent twelve preachers of the gospel, with a physician and printer, into the field, all of whom, except three, were accompanied by female helpers.

These expenses were defrayed from the receipts of the year ending December 31, 1831, which were a hundred and twenty-one thousand dollars. The cost of Indian missions that year was ten thousand dollars less to the Board, than in the year previous—owing to the fact, that some of the missions were reduced, and that the government of the United States refunded the money which had been expended on buildings at the old station of Dwight, among the Arkansas Cherokees. To this diminution in the expenses, and to an advance of thirty-four thousand dollars in the receipts of the year ending December 1831 beyond those of the preceding year, must the encouraging results just described be attributed. Had it not been for this diminution of expenses, and this advance in the receipts, and had the Committee, at the same time, ventured to send forth the fourteen missionaries who actually went into the field, the Board would have incurred a debt of from thirty to forty thousand dollars.

Few need be informed, that the expenses of a great system of foreign missions cannot be varied with the perpetual fluctuations of trade. The system is framed for stability and continuance, and will cost as much when money is scarce, as when money is plentiful. The missionary goes out for life, and lays his plans accordingly. His stipend is graduated upon his actual and necessary expenses. Most of the missions being far distant, it would require two years to effect any considerable reductions; and then the reductions could be made only in one of three ways—either by recalling a number of the missionaries; by stopping the presses; or by dispersing the schools. Such measures as these are of course not to be thought of. We must hold the ground we are enabled to gain, and gain more as fast as possible. With all who are seriously bent upon the conversion of the world, this is a fundamental rule of action.

With the smiles of heaven so signally vouchsafed, the Board and its patrons will not think of relaxing their endeavors. The importance of moving on continually in the work of foreign missions, is commensurate with the claims of a dying world. And now, that there are no arrears to pay—that every dollar goes to strengthen or enlarge our system of means—that millions of the heathen are easily accessible—and that preachers of the gospel in augmenting numbers are tendering their services as missionaries—who will allow any thing but imperious necessity to prevent his increasing the amount of his annual contributions?

The manner in which the assurance was received, a year ago, that fifteen missionaries were likely to be detained from the field by a want of funds, evinces a decided wish in the churches, that none should ever be detained for such a reason. A feeling so consonant with the spirit of Christ, with the claims of the heathen, and with every dictate of Christian benevolence, will be respected by the Committee; and taking into view the probable number of missionaries at their disposal, they have resolved to aim at sending forth missionaries, during the present year, to the countries and in the proportions following; viz.

To Bombay, two missionaries and a printer,	3
To China, Siam, and the Indian Archipelago,	7
To Syria,	2
To liberated Greece,	1
To the Greeks of Turkey,	2
To the Sandwich Islands, a printer, and perhaps another missionary,	2
To the Indians in the state of New York,	1
To the Choctaws beyond the Mississippi,	1
	19

There are seventeen candidates for missionary employment, besides a printer, now under the direction of the Committee, most of whom will be in readiness to enter the field during this year.

No one who has reflected upon the subject, can think this number large. In almost every point of view, it appears exceedingly small. Not one in seven of the students, who go out from the Andover, Princeton, and Auburn seminaries, becomes a foreign missionary; and yet nearly all the missionaries of the Board are obtained from those institutions. A very small proportion indeed of the men who enter the ministry in the Presbyterian, Congregational, and Dutch Reformed churches, go forth as missionaries to the heathen. And looking abroad, how inadequate the supply, and how urgent the demand! In no considerable district of our country is there such a disposition to hear the gospel, and to be profited by it, as among the inhabitants of the Sandwich islands; but were all the missionaries now in the Islands and on their way to them, to remain there, and live to acquire the language, each would have a parish of not less than eight thousand souls, all to be raised from the lowest state of ignorance—a parish, in which every thing is to be done by the pastor himself. No man can long endure such a pressure of duties, even in the best of climates. The mission established among the mingled people of Syria, may be compared to a single light-house erected for a thousand leagues of stormy coast. Without a more extended array of means among the Greeks, it will take an age to reach even the understandings of half the people, while the present is most emphatically the seed time. The Armenians are just beginning to approach. The missionaries residing in the city of Bombay find, that a division of the inhabitants of only that city among them, would give to each from thirty to forty thousand souls for his spiritual charge. Siam has been scarcely entered by Protestant missionaries, and China not at all. The innumerable islands southeast of these countries, invite our enterprise. They form a fifth part of the world, and are among the most delightful portions of the globe; and, for aught that appears, we may proceed from cluster to cluster, till we shall meet the glad heralds of the cross advancing from the Hawaiian, Marquesian, and Society islands. There are two or three Protestant missionaries among the six millions inhabiting the magnificent island of Java, and fifteen scattered among the Moluccas; and among the Phillippine islands, said to be twelve hundred in number, Spanish and Papal influence may obstruct our progress for a time: but, without doubt, hundreds of devoted and able missionaries ought to be immediately dispersed among the thousands of verdant spots, which teem with inhabitants in those great oceans. And it is affecting, it is overwhelming to think, that the five hundred millions of heathens now on the earth, must be evangelized by the Christians now living, or they

never will be evangelized. A generation of heathens lives no longer than a generation of Christians, and time is hurrying both on the bosom of its mighty tide into eternity.

It is believed that all the churches and all the disciples of the Lord Jesus, whose past contributions and prayers have given them a particular and special interest in the missions under the care of the Board, will cordially respond to these several declarations: viz.—That the hundred missionary families and the fifty unmarried laborers, now in the field, must be fully sustained during the present year—that the rudiments of knowledge must be imparted through the year in all the thousand schools, and the presses pour forth their invaluable productions like so many perennial fountains—that the gospel must be proclaimed without ceasing at all the stations—and that those sons of the church, who have consecrated their lives to its foreign service, and who will be desirous of going forth during the year, should on no account be detained from the field by the mere want of pecuniary means to send them.—But this will require, as nearly as the estimate can now be made, that the receipts of the present year be a *hundred and thirty thousand dollars.*

To secure this amount it will obviously be necessary; that the contributors of the last year should not diminish their subscriptions. And since many, who gave then, now rest from all their labors on earth, and since there is a greater sum to be raised, if we would meet what seem to be the proper and unavoidable expenses of the year, it follows, that the survivors should increase their contributions, or bring new patrons to the cause. And this increasing demand will continue from year to year, till we and our children have passed from the stage of life. Hundreds of missionaries are to be sent forth by the American churches annually, before the command of Christ is obeyed and his promises are fulfilled; and it is cheering to believe, that, in point of fact, his disciples will give for this object, and will find themselves able and disposed to give, far more than they now think is possible. There are thousands who now contribute three or four times as much, without feeling it, as they could have been persuaded, ten years ago, came within their duty or privilege. The church is making progress in this sort of experience, but has a great way yet to travel before she even enters the proper limits of Christian sacrifice and self-denial.

What the Committee respectfully plead for is the means of advancing more rapidly in their work. At the present rate of enlargement, ages upon ages will pass away before it is done. Let promising and pious young men press and be pressed by hundreds into the ministry, with their

minds and hearts intent upon this work. Let the churches wake to its magnitude, and its solemn, inalienable claims. Let them realize that the work can be done, and resolve that it shall be. Let each member of the church, male and female, young and old, rich and poor, learned and ignorant, feel a personal and high responsibility to see the work advancing with accelerated speed. Let ministers of the gospel feel a special obligation. Let the officers of auxiliaries and missionary associations feel it. Let collectors feel it. Let all feel it, this year, and every year; and realize that it is the great object and duty of life to propagate the gospel of salvation through the earth. And let the work be pursued with steadiness, with intelligence, with faith in God, with inflexible resolution and inextinguishable ardor. Then shall we see the earth filling fast with the knowledge and love of God, and we shall experience in our own bosoms a rich reward for all our sacrifices.

ENLARGEMENT OF THE MISSIONARY HERALD.

It is intended to enlarge the *Missionary Herald* by adding eight pages, making each number consist of forty pages, instead of thirty-two. The change begins with this number. Four of the additional pages will generally be numbered separately from the *Herald*, and assume the form and name of *MONTHLY PAPER*; containing engraved representations of heathen superstitions, missionary stations, and of other objects or scenes connected with missionary subjects; with descriptions, statements, and anecdotes, illustrative of the state and character of the heathen, and of the progress of the gospel. These, when the *Herald* is bound, may very properly be placed together at the end of the volume, as a sort of appendix.

The remaining four pages of additional matter will be included in the body of the work, and will afford room for occasional short biographical notices of eminent missionaries, original essays on important subjects connected with missions, missionary statistics, and other matter adapted to render the work more interesting and useful.

THE IMPRISONED MISSIONARIES.

THE case of Messrs. Worcester and Butler, who, for continuing to prosecute their missionary labors among the Cherokees without taking the oath of allegiance to the state of Georgia, and obtaining a license from the governor, were arrested and tried before the court of Gwinett county, and sentenced to hard labor in the penitentiary of that state for four years, was brought before the Supreme Court of the United States by writ of error, and argued by Messrs. Sergeant and Wirt on the 20th, 21st, and 23d of

February; and the decision of the court, was pronounced by Chief Justice Marshall, on the third of March. The court state at length, and in a very lucid manner, the nature and extent of the right of discovery, the original ground on which different European powers laid claim to portions of the American continent; the manner in which Indian lands have been obtained; the import and binding obligation of the treaties which have been made with Indians; and the manner in which the constitution of the United States and the acts of congress relating to Indian affairs are to be understood. The laws of Georgia enacted during the last two or three years, extending the jurisdiction of that state over the Cherokee country, and under which the missionaries were imprisoned, are also examined, and declared to be repugnant to the constitution.

Mr. Justice McLean read a separate decision, concurring in all important points with the decision of the court. Mr. Justice Baldwin dissented, on the ground that the case was not brought before the court in due form.

After the decision an order was issued by the court for the immediate release of Messrs. Worcester and Butler, and committed to E. W. Chester, Esq., one of the counsel for the prisoners, who left Washington the next day to present it to the authorities of Georgia. It is to be hoped, and should be the subject of fervent prayer, that all, who are in any respect concerned in carrying this decision into effect, may be so influenced, that this painful business, which has occasioned so much interruption of missionary labor, and so much vexation to the Cherokees, may be finally closed.

BEYROOT.

THE latest accounts from the mission at Beyroot bear date November 14, 1831. Mr. and Mrs. Bird removed temporarily to the village of Brumana, on Mount Lebanon, near the end of July, to obtain the benefit of the mountain air, rendered specially necessary by the ill health of their youngest child. The child was, however, removed from them by death a few weeks after. They returned to Beyroot in October. Mr. and Mrs. Whiting had been ill, but their health was improving. It was very doubtful whether Asaad Shidiak was living or not.

SMYRNA.

Mr. King still remained at a village near Smyrna on the 24th of November, where he had been for some months, and was likely to be obliged to remain a month or two longer, the government of Athens having forbidden any person to enter that place from Smyrna, on account of the prevalence of the cholera there. It was

estimated that for some time 300 or 400 had died of this disease in Smyrna daily, and that not less than 6,000 were swept into eternity by it in the space of thirty or forty days.

SANDWICH ISLANDS MISSION.

THE ship *Averick*, in which the missionaries sailed from New Bedford in November last, put into Rio Janeiro, January 15th, 50 days out; where she might be detained a week or two, receiving some small repairs. The passengers were all in health, except Mrs. Lyman, who was fast recovering. They had been mercifully preserved amid the severe and protracted storms which they had encountered, the trials of which were much alleviated by the unwearied kindness of Captain Swain.

Donations.

FROM FEBRUARY 16TH, TO MARCH 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Bridport, Gent. 26,80; la. 27,90;	
E. C. for Jews, 5;	59 70
Cornwall, La. 17,97; mon. con.	
3,91;	21 18
Shoreham, Gent. 15; la. 11,50;	26 50
Vergennes, Mon. con.	22 82—130 90
<i>Brookfield Assn.</i> Ms. A. Newell, Tr.	
Ware, E. par. Gent. and la.	197 06
<i>Central aux. so. of Western New York</i> , Rev. A. D. Eddy, Tr.	
Bath,	25 00
Benton,	16 00
Canandaigua, Gent. viz. W. Hubbell, 38; Rev. E. Johns, 30;	
N. W. Howell, 25; Rev. A. D. Eddy, 15; H. Chapin, 10; W. Antia, Jr., 10; E. Carr, 10; H. Warner, 10; H. W. Taylor, 10;	
other indiv. 54,12;	212 12
La. 116,25; mon. con. 14,33;	
Mrs. F. Shepard, dec'd, 30;	160 58
The above to aid in support of a missionary.	
Castleton,	58 75
Fayette, 1st chh.	14 00
Hector,	18 62
Hopewell,	7 87
Junius, (of which fr. J. Merrill, for a child in Ceylon, 12;)	34 85
Ovid,	29 00
Palmyra, Mon. con.	45 60
Pennyan,	78 35
Phelps, Rev. H. P. Strong,	12 00
Richmond, Mon. con.	10 00
Romulus,	112 00
Sodus,	9 88
Starkey,	35 00
Vienna, Mon. con.	12 26
West Dresden,	26 31
Williamson,	5 00—923 19
<i>Cumberland co. Ms. W. C. Mitchell</i> , Tr.	
Baldwin, Fem. Jews so. for the Jews,	4 00
Bridgton, Fem. miss. so.	14 01
Cumberland, Ann. contrib.	25 00
North Yarmouth, 2d par. Ann. contrib.	19 63
Portland, Mon. con. in 2d and 3d par.	260 00
Pownal, Thanksg. contrib.	11 43—334 07

<i>Essex co. Ms. J. Adams, Tr.</i>	
Danvers, Gent. 100; la. for Pele school at Bombay, 86, 13;	186 13
Salem, Tab. so. Gent.	87 35—273 48
<i>Essex co. North, Ms. J. S. Pearson, Tr.</i>	
Methuen, La.	18 75
Newburyport, Gent. in Rev. Mr. Dimmick's so.	32 44
New Rowley, Gent. 36, 96; la. 30, 75;	67 71—118 90
<i>Essex co. N. J., T. Frelinghuysen, Tr.</i>	
(of which fr. fem. frag. so. in Bicomfield, to constitute the Rev. EDWIN HALL and the Rev. CYRUS GILDERSLEEVE Honorary Members of the Board, 103, 50;)	151 31
<i>Fairfield co. West, Ct. M. Marvin, Tr.</i>	
North Fairfield, Gent. and la. for wes. miss.	19 46
Stanwick, Gent. and la.	3 40—15 86
<i>Hampden co. Ms. S. Warriner, Tr.</i>	
Blandford, New year's off. in Rev. Mr. Clark's so. towards repairing loss by fire at Manepy, 25; a lady, 5;	30 00
Feeding Hills, Rev. H. Smith, Longmeadow, Fem. benev. so. to constitute the Rev. Mr. CONNOR an Honorary Member of the Board, 50; young men's wes. miss. so. 14, 21, mon. con. 10, 28;	74 49
Middle Granville, Gent.	10 25
Southwick, Mon. con.	1 00
	190 74
Ded. expenses paid by aux. so.	30 15—90 59
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Durham,	5 85
East Hartford,	30 73
Glastenbury, Mon. con.	50 15
Hartford, N. Mon. con.	8 67
1st so. 35, 43; a friend, 30;	65 43
Free so. Mon. con. for fam. of Rev. Mr. Worcester,	5 41
Marlboro',	5 25
Suffield,	10 15
Wethersfield, Newington so.	16 91
	198 55
Ded. expenses paid by aux. so.	62 82—135 73
<i>Litchfield co. Ct. F. Deming, Tr.</i>	
(of which fr. la. mon. con. in Furnace Village, Salisbury, 7, 81;)	225 00
<i>Mackinac, Michl. Ter. W. Mitchell, Tr.</i>	189 00
<i>Monroe co. N. Y. By E. Ely,</i>	
Batavia, Presb. chh.	19 44
East Bethany, Presb. chh.	13 15
Le Roy Valley, Mon. con.	9 00
North Penfield, A member of presb. chh.	8 00
Ogden, Mon. con. 15; Adam's Basin, mon. con. 8;	23 00
Parma and Greece, Mon. con. in cong. chh.	11 50
Perry, Presb. chh.	75 36
Rochester, Mon. con. in 1st presb. chh. 88; do. in 2d do. 97, 17;	185 17
Victor, Presb. chh.	28 00
Warsaw, Cong. chh.	49 00—407 62
<i>Morris co. N. J., J. M. King, Tr.</i>	92 44
<i>New York city and Brooklyn, W. W. Chester, Tr.</i>	1,351 60
<i>Oneida co. N. Y., A. Thomas, Tr.</i>	
Boonville, Mon. con. 1, 75; juv. so. 4th pay. for Edwin Barnes at Mackinaw, 12;	13 75
Bridgewater, Mon. con.	40 00
Columbus, Mon. con.	15 35
Constantia, Mon. con. 1; C. for Med. miss. 3;	4 00

<i>Chenango Forks, Center Lisle, Mon. con.</i>	12 00
West Lisle, Mon. con. 6, 25; fem. miss. so. 4, 75; Rev. S. Burt, 8; Mrs. Burt, 4; coll. 1;	24 00
Deerfield, Mon. con.	1 60
Fairfield, Mon. con. in 1st presb. chh.	55 00
Houseville, Mon. con.	5 50
Litchfield, Presb. center so.	8 50
New Stockbridge, Coll.	11 37
Norway, Mon. con.	10 00
Peterboro', Rev. S. T. Mills, 3; a lady, for ed. fem. in India, 2;	5 00
Rome, 2d chh. and so.	42 00
Sherburne, La. char. so.	22 00
Trenton, Mon. con. 16, 91; N. G. m. f. 6, 37;	23 28
Utica, Mon. con. in Rev. Mr. Everett's cong.	5 28
Vernon Centre, So.	48 00
Vernon Village, Presb. chh. and cong. 29; a fem. friend, 10;	39 00—385 63
<i>Portage co. O., J. Swift, Tr.</i>	
Charlestown, La.	3 64
Springfield, La.	1 62
Tallmadge, Gent. 29, 43; la. 26;	55 43
Windham, La.	5 03
	65 72
The above are included in the amount ack. in the M. Herald for June, 1831.	
<i>Strafford co. N. H., A. Freeman, Tr.</i>	
Sandwich, Asso.	12 00
<i>Tolland co. Ct. J. R. Flynt, Tr.</i>	
Sub. at ann. meeting,	50 38
Tolland, Mon. con.	1 20—51 58
<i>Windham co. North, Ct. E. Newbury, Tr.</i>	
Pomfret, Mon. con.	50 93
Thompson, Gent. 24, 91; la. 27;	51 91—102 84
<i>Worcester co. Central, Ms. H. Wheeler, Tr.</i>	
Holden, Young la. read. so.	11 00
Oxford, A lady,	5 00
Worcester, F. Thaxter, m. f.	10 00—26 00
Total from the above Auxiliary Societies, \$5,214 10	

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Aina, Me. Mon. con.</i>	10 00
<i>Amherst, Ms. Mr. Payson,</i>	50
<i>Andover, S. par. Ms. Mon. con. 46, 63; a friend, 34c.</i>	46 97
<i>Annapolis, Md. J. Ridout,</i>	3 13
<i>Arkport, N. Y. Mrs. E. Hurlbut,</i>	3 00
<i>Bath, Me. Mon. con. in N. par.</i>	63 00
<i>Bethel, Va. Coll. and dona. 50, 67; J. K. M. 5; Rev. F. Mc F. 5; S. F. 5; J. B. C. 5; M. W. and sisters, 7; M. W. Jr. 5;</i>	82 07
<i>Bombay, India, J. Farish, for Medit. miss.</i>	200 00
<i>Bristol, Me. A. Blaney,</i>	3 00
<i>Brookfield, Ms. A gentleman,</i>	3 00
<i>Brookline, Ms. Mon. coll. for ed. in Greece,</i>	7 32
<i>Bucksport, Me. Mon. con.</i>	40 00
<i>Campton, N. H. Mrs. F. H. Hale, dec'd, av. of articles given on her dying bed,</i>	11 50
<i>Carlisle, Pa. Young gent. of presb. chh. to constitute the Rev. GEORGE DUNFIELD an Honorary Member of the Board,</i>	50 00
<i>Catskill, N. Y. Mon. con. in presb. chh.</i>	88 00
<i>Cincinnati, O. 3d chh. for Medit. miss. 79, 50; J. McIntyre, 5, D. C. 5;</i>	82 50
<i>Cleveland, O. Young la. sewing so.</i>	12 00
<i>Coxsackie, N. Y. A. Van Dyck</i>	100 00
<i>Crawfordsville, Indi. Presb. 9, 15; coll. 37, 10;</i>	46 25
<i>Elyria, O. Coll. by H. E.</i>	50 00
<i>Fairville, N. Y. Mon. con.</i>	10 00

Feshers', Ms. Children in Miss F.'s school, for ed. hon. chil. 2 00
Framingham, Ms. La. miss so. 1st pay. for George Trask in Ceylon, 20 00
Fryeburg, Ms. La. work. and for. miss. so. to constitute the Rev. CARLTON HARRIS an Honorary Member of the Board, 50; gent. for. miss. so. to constitute the Rev. CHARLES S. OLS of Denmark, Ms. an Honorary Member of the Board, 50; 100 00
Graysville, Pa. Spruce Creek so. 15 00
Greenfield, N. Y. Chh. 5 00
Greensfarm, Ct. Rev. T. F. Davis's chh. 54 00
Groton, Vt. Mon. con. 1 00
Halifax, Ms. B. N. for Medit. miss. 6 00
Hampshire co. Va. H. McCormick, 3 50
Hanover, N. H. Mon. con. in theol. so. Dartmouth college, 12 00
Hebron, Va. L. E. for tracts for fem. in Bombay, 75c.; chh. and cong. to constitute the Rev. WILLIAM C. CALHOUN an Honorary Member of the Board, 50; 50 75
Heron co. O. Dr. Chapman, 1 00
Indianapolis, Ind. Coll. 46 56
Ipswich, Ms. La. so. in fem. sem. for Mary Lyon Grant at Mackinaw, 38 81
Jaffrey, N. H. Mon. con. 7 85
Jamaica, N. Y., E. Wickes, 100 00
Kington, Ms. Mon. con. 15 00
Kirby, Vt. Mrs. H. Larned, for Manepy, Ceylon, 10 00
La Fayette, Ind. Rev. J. A. Carnahan, 1 00
Lamington, N. J. Cong. coll. 45 00
Leverett, Ms. A. fem. friend, for ed. of a hon. child, 12; c. box of B. B. 1, 31; family of J. W. 1, 77; 15 08
Luzerburg, Vt. Mon. con. 5 25
Marblehead, Ms. La. asso. 92 00
Maumee, O., A friend, 25
Mayfield, N. Y. Central presb. cong. 3 00
Middlebury, Vt. W. Sage, 2 00
Millbury, Ms. Mrs. A. Goodell, to repair loss by fire at Manepy, 3 00
New Castle, Del. Aux. miss. so. to constitute the Rev. Prof. WILLIAM F. ALBACH of Washington, Pa. an Honorary Member of the Board. 50 00
Newport, R. I., A friend, for tracts in India, 1 00
Newton, 1st par. Ms. A friend, 20 00
Newtown, N. Y. Mon. con. in Rev. Mr. Goldsmith's chh. 10 50
Newville, Pa. For. miss. so. (of which fr. Miss R. Irvin, 12;) 65 00
Paris, Ky. Chh. 20 00
Patterson, N. J. Mon. con. in presb. chh. 25 00
Peasham, Vt. Mon. con. 14 39
Philadelphia, Pa. Miss. so. in 5th presb. chh. 138 79
Pittsburgh, Pa. Mr. Riggs's cong. 50c. Rev. Dr. Brown, 5; 5 50
Pomfret, Vt. A. B. C. 5 00
Princeton, N. J. Sab. sch. No. 1, for John S. Newbold in Ceylon, 5 00
Providence, Ind. Chh. coll. 4 46
Ripley, N. Y. Mon. con. for Sandw. Isl. miss. 20 00
Saco, Me. Juv. so. for ed. in Greece, 6 00
Sand Creek, Ind. Miss. asso. 17, 30; Rev. D. Burgess, 20; 37 30
Shepherdstown, Va. Mrs. M. M. Burwell and others, for Prospect Hill school, Ceylon, 30 00
Staunton, Va. Mon. con. 39; S. B. for bibles for Bombay, Ceylon and Sandw. Isl. 3; la. sew. so. 14; juv. sew. so. 2; sab. sch. for tracts for hea. chil. 5c. 58 05
Stillwater, N. Y. West chh. 15 00
Washington city, D. C. Mon. con. in 1st presb. chh. 25 00
West Brookfield, Ms. Mrs. A. 1; Mr. B. 1; 2 00
Westerlo, N. Y., A friend, 5 00
Winchester, Va. Mr. F. 2; Mrs. B. for bibles for Ceylon, 5; W. H. G. for do. 12c.; sab. sch. in 1st presb. chh. 1, 16; T. S. 15c.; miss. pray. meet. 6, 00; la-

dies, to constitute the Rev. DAVID RIDDLE an Honorary Member of the Board, 50; mon. con. 15, 30; 79 87
Winslow, Me. Mon. con. 11 50
Woodstock, Va. Mon. con. 12 00
Worcester, Ms. PARLEY GODDARD, which constitutes him an Honorary Member of the Board, 100 00
Unknown, By Rev. A. Bullard, 25; bal. of money left in the hands of an indiv. by mistake, 5; 30 00

Whole amount of donations acknowledged in the preceding lists, \$7,628 47.

III. LEGACIES.

Berlin, Vt. Miss Charlotte Bulkley, dec'd. (\$80 having been rec'd previously) by J. Loomis, 128 00
Cabot, Vt. Stephen Clark, dec'd, by Rev. L. Worcester, 10 00
Lyons, N. Y. Mrs. Susan Towar, dec'd, \$500. This sum is in notes, secured by mortgage, and will be acknowledged as the notes are paid.
New Haven, Ct. Mrs. Rebecca Beecher, dec'd, by T. Dwight, 216 98

IV. DONATIONS IN CLOTHING, &c.

Albany, N. Y., A box rec'd at Mackinaw.
Boston, Ms. Books, fr. W. C. Woodbridge, 21 00
Brooklyn, N. Y., A box, rec'd at Mackinaw.
Fort Edwards, N. Y., A box, rec'd at do.
Gastacus, O. Sundries, fr. so. rec'd at Maumee, 10 56
Huntsville, Ala. Clothing, fr. Misses Brown and Baldwin, 6; a bundle, fr. ladies, rec'd at Haweis. 38 22
Lebanon, N. H., A box, for wes. miss. 17 45
Lyme and Ridgefield, O., A box, fr. Dorcas so. rec'd at Maumee. 36 50
Madison, O. Iron ware, fr. indiv. 7, 50; flannel, fr. S. so. 29; rec'd at do.
Mexico, N. Y., A box, rec'd at Cattaraugus.
Morristown, N. J., A box, fr. Mr. Johnston, for S. Newton, Forks of Illinois.
Ogden, N. Y., A box, rec'd at Mackinaw. 5 00
Painesville, O. Flannel, fr. so. rec'd at Maumee,
Portage co. O., A box, rec'd at Mackinaw.
Sundries, fr. gent. asso. in Tallmadge, 4, 43; la. asso. in do. 25; do. in Charlestown, 6, 83; do. in Windham, 8, 97; do. in Nelson, 23, 37; do. in Springfield, 10, 37; Mrs. P. Haddock, Atwater, 3, 37; 82 24
Skeneateles, N. Y., A box, rec'd at Mackinaw.
Templeton, Ms. A box, fr. ladies, for Rev. W. Goodell, Constantinople.
Watertown, N. Y., A box, rec'd at Cattaraugus.
West Brookfield, Ms. A box, rec'd at Mackinaw.
Unknown, A bundle, for Rev. S. Whitney, Sandw. Isl.
A box, rec'd at Mackinaw.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portion of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Filled cloth, and domestic cottons of all kinds.